

# MORTIFICATION APOSTOLICALL.

DELIVERED IN A SERMON  
in *Saint Pauls Church*, upon Sum-  
mons received for the Crosse:

On the last Sunday in Easter Terme,  
*May 21. 1637.*

By WILLIAM WATS, Rector of  
*St. Albans Woodstreet London.*

---



---

LONDON,  
Printed by I. L. for *Iohn Cowper*, and are to be  
sold at the *Holy Lambe* neere the East end  
of *Saint Pauls Church*.

1637.

MORTIFICATION

1. APOSTOLICAL

DELIVERED IN A SERMON

in Saint Pauls Church, upon Sunday

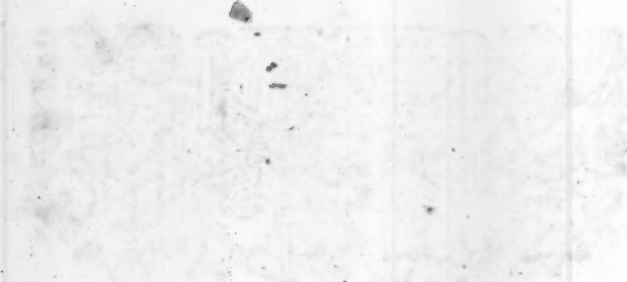
mons. preached for the Cross

On the last day of October

1637.

By WILLIAM VVATSON

St. Martin Woodstreet London



LONDON

Printed by J. Alsop for the Author, and are to be

Sold at the Holy Lambeth near the Palace

of Saint Pauls Church.

1637.





TO THE MVCH  
HONORED AND RE-

VEREND, SIR HENRY WOTTON  
Knight, καὶ τῷ ἱερο-διακόνῳ: Provost of *Eaton*

*Colledge*, and to the Reverend and Right Worshiptfull

Mr. Doctor *Collins*, Vice- Provost: Mr. *Weaver*,

Mr. *Hales*, Mr. *Bateman*, Mr Doctor *Stokes*,

Mr. *Harrison*, and Mr. *Clever*; Fellowes

of the same *Colledge*: his ever  
honored Patrones.



Either my *Affection*, nor *Ambition*, could consult happier for my *Booke*; then to make it *partner* with me in *condition* · even to live *Both*, by the same *Patrones*. The *livelyhood* I by you enjoy; I value at a double *Benefice*. for being conferred by the free, and cheerefull, and unexpected, undeserved consent;

---

## The Epistle

---

of so *many*, and so *approved* Iudgements : my *Credit* also hath received a *Preferment*. Your *liberall* minds , ( as *free* and *royall* as your *Foundation* ) endure no other *Simony*, then the *Thankfull Acknowledgements* of your *Beneficiaries* : which to make *tender* of, in the most *publike* and *heartly* manner of expresion ; is the *Instructions* wherewith *This* is addressed to you. Honor it, ( I beseech you ), with your *Livery* : as you have the *Author*, with your *Living*. And if the excellently learned *Society* of *Eaton Colledge*, shall vouchsafe a *second Licence* to my *Booke* : having one *Fold* more, then *Ajax Buckler* had ; I shall well hope, it will be full *Censure prooffe*. Quickly will every *Peruser* understand , how *able* each of you is, to examine both my *Reasons* and *Authorities* : and that I durst not enscribe any thing unto you ; but what were *Iustifiable*. Vnder your *Patronage*, therefore ; the *Readers* may be *confident* : that they are not abused. By you, then, shall they receive *advantage*, as well as the *Author*.

To my *Patrones*, am I bound to give *account* ; both of my *Purpose*, and my *Title*. that from you , the *Readers* may understand me.

My



## Dedicatory.

My *Intention* is, to stirre up the *Times* to doe *that*: which by the *Sermon* they may perceive; the *best men* have done *thus*.

My *Title* pretends to *Apostolicall*. for upon the *Doctrines* and *Examples* of the *Apostles*; is the *Mortification* founded, which I here *preach* for. Had I fetcht it from the *Austerities* of the *Prophets*: it might, perhaps, have beene put off for *Jewish*. Had I derived it no *higher* then the *Primitives*: it might (so *prejudicate* are some mens Iudgemens) have beene censured for *superstitious*. Therefore have I entituled it to the *Apostles*: who both revived the *Mortifications* of the *Rechabites* and the *Prophets*: and recommended them unto the *Primitives*. What-ever *examples* might also have beene produced, from the *Essens* or the *Cynicks* (which by many *Readings*, I could have enlarged) must yet also have resolved, into *mortification Apostolicall*. for 'twas the *Apostles* which did *perfect*, and (if I may so say) which did also *Christen*; that *severe Philosophy*. The *lives* of the holy *Primitives*, being the *practicallest Expositors*, of the *Apostles*: from them have I deduced the frequentest of my *examples*. This I can assure,

A ;



## The Epistle

sure, that this same *selfe denying, world-denying* way of *mortifying* : was not, in those *Ages*, censured to be *Popery*. of which had this *mortification* any *tack* or *relish* : both my *Judgement* and *affection*, would be averse enough ; from becomming *Brokers* for it. Most knowne it is, that the examples of those plot-lesse *Mortifiers* ; brought incredible accesses unto *Christs* Kingdome : and that in the most licentious *Nations* and *Ages*. And how highly God almightie expressed his being *pleased* with them : the many *miracles* and  *blessings*, which by them he vouchsafed to his *Church* ; are abundant witnesses. And these not storyed, in uncertaine *Legends* : for which of the *Fathers*, hath not written them with *admiration* ? Ill luck should both *they*, and I encounter with, (and the *Readers* with worse) should their *examples* now onely become *unfruitfull*. A more *unhappinesse* were it, for any to *maligne* them. which I am confident none will doe, but the *guiltie*. Such, as maintaining too magnificent an opinion of their owne *holinesse* : shall like, *Pachomius* disciples, grumble at the more mortified *Macarius* ; for out-doing them in the *austerities* they

*Palladius ; in  
Histor. Lau-  
saca. in Ma-  
cario.*

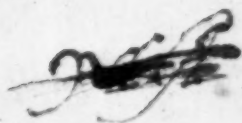
## Dedicatory.

they professed. But the number of these, will be lesse, if this *Doctrine* takes.

My *Intentions*, (God knowes) are honest. and with the same diligence I have *written*, will I *pray*: that God would *vouchsafe a blessing to them*. For the more hopefull attaining whereof, I most humbly intreat the joyning of *your* zealous prayers: *ô you beloved of God*. Vnto whose highest *patronage*, I heartily commend *you* all: my most honored *Patrones*. Resting

*From your Patronage, and my  
Parish, of Saint Albans  
Woodstreet London.  
Iune 8. 1637.*

Your ever thankfull and  
obliged Clerke,



WILLIAM VVATS.

**Imprimatur. SA: BAKER.**

***Maii 22. 1637.***

***Modointra 3. menses  
proxime sequentes.***





# MORTIFICATION

## APOSTOLICALL.

COLOSS. 3. Part of the fifth verse.

*Mortifie therefore.*



**P**entecoste, (as the *Fathers*<sup>a</sup> call these fiftie daies betwixt *Easter* and *Whitsunday*) primitively, was the cheer-fullest and most festivall, of all the yeare. These, we passe over with all rejoycing, sayes *Tertullian*<sup>b</sup>. The joyfull *Hallelujah*, was now their daily *Antheme* at the *Altar*; sayes *Saint Augustine*<sup>c</sup>. Every *working-day*, now, had the priviledge of a *Sunday*: say the *Nicene Councell*, and *Tertullian*<sup>d</sup>. They used no *devotion* now, that might afflict them. not so much as *kneele* at their publike-prayers: as being dispensed with, to stand altogether; say many *Fathers*<sup>e</sup>. All this *Ioy*, was for our blessed *Saviours Resurrection*, say *Saint Hierome*<sup>f</sup>, and *Saint Augustine*<sup>g</sup>. And makes not all this, a *Text* of *Mortification* to appeare unseasonable?

Especially falling, therewithall; to bee unsuitable to the *Church-Service*. The *Epistle* for the day, exhorts to *Hospitalitie*: primitively at this time of the yeare frequented. We release or intermit all fasting, for this time: sayes *Saint Augustine*<sup>h</sup>. Yea we hold it a sinne (*nefas*) to

B

fast

<sup>a</sup> *Concil Nicen.*  
*can. 20. Tertull:*  
*l. de Idol. c. 14.*

*Aug. Epist. 1 9.*  
*Hierome in*

*Proam: Epist.*  
*ad Eph. et in*

*Amos cap. 5.*  
*Epiphani: adv.*

*Hereses lib. 3.*  
*Tom. 1 p. 910.*

<sup>b</sup> *L. de Jejun:*  
*c. 14.*

<sup>c</sup> *Epist. 119.*  
*c. 15.*

<sup>d</sup> *Can. 20. Tert.*  
*lib. de Corona.*

*c. 3.*  
<sup>e</sup> *Irenaeus, quo-*

*ted by the Re-*  
*sponsator in*

*Justin Martyr,*  
*in Respons.*

*115. Tertull.*  
*l. de Corona c. 3.*

*Concil. Nicen.*  
*c. 20.*

<sup>f</sup> *In Pro'min*  
*Epist ad Eph. c.*

<sup>g</sup> *Epist. 119.*  
*c. 15.*

<sup>h</sup> *Vbi supra,*

<sup>i</sup> *De Corona* c. 3.  
<sup>a</sup> *Jn Hist: Scot.*  
l. 9. p. 160.

<sup>b</sup> This he did  
to confute his  
adversary: but  
spoyld a good  
cause, by indis-  
creet naming  
and provoking  
*Steven Gardn*  
to a Cock-fight.  
saying, the ad-  
verse Cock

wanted spurs  
and that hee  
would give  
him 6. stripes:  
casting him his  
glove. This  
caused his  
martyrdome.

See *Wintons* de-  
clarat. to G. Joy,  
& B. Martyrs,  
*Ann* 1539.  
p. 1093.

<sup>c</sup> The *Lutheran*  
Churches,  
are so punctu-

all, that they print the appointed Texts, in their Almanacks. The *Order* for the *English* Churches in *Denmarke*, &c. set forth by *Miles Coverdall*; had no Prayer at all, before Sermon: but *Come holy Ghost* sung, whilst the Preacher was in the Pulpit. Much the same fashion, had the *Liturgy* for the *strangers of Strasburgh*: set out by *Valeran Pollan* 1551. where the Preacher is in two lines directed to pray for the assistance of the Spirit: that hee may deliver things profitable for the Church. no more. In other *Reformed Churches*, They had either a Prayer before Sermon, and a Confession after it: or contrary. The first order was observed in the Church of *Tigur* or *Zurich*: set forth by *Lavater* 1559. In which are two formes of prayer before Sermon: the latter (which he sayes was for Tuesday, and Thursday) but eight lines long, besides the *Lords Prayer* which concludes it. The prayer after Sermon, is almost as short. In the Churches of *Heidelberg*, That of the *Dutch Church* in *London*, ordered by *Iohannes a Lasco*, under King *Edward* the Sixths Patent, 1550. Yea and in all those three formes of *Common Prayer*; made (with differences enow) by the disaffected to our *Common Prayer booke*; and upon a hope to have one of them take in stead of it: in the severall yeares, 1585, 1586, and 1587: the formes of *Confession*, together with the prayer for the whole state of the Church: and the prayer after Sermon, be prescribed.

*Confession,*

fast in these fiftie dayes, saies *Tertullian*<sup>i</sup>. For the Ioy of our Saviours Resurrection; encreased with the rejoycing of the newly baptized, and of their friends: occasioned daily Love-feasts, and neighbourly entertainments; say many Fathers. The coincidence of these occasions, made this Season to be held a second Christmas. But no wayes prophaned, with that ryot and gaming, wee keepe Christmas, now: the unchristian example whereof, *Hector Boetius*<sup>a</sup> tels us; was first brought into our Island by King *Arthurs* soldiours, after their taking of *Yorke Citie*.

This Sunday, also, the Gospel speakes of Comforting, not of Mortifying. So that this way, too; the Text appears unseasonable.

Generally, I glory to be an imitator of the holy *Primitives*: an Obedient of the Church of England: and no medler with our Novellers, that are given to change.

*Dr. Barnes*<sup>b</sup> first broke the custome of preaching upon the Gospel for the day: taking another mans Text in his Sermon at *Pauls Crosse*. As *Cartwright*, (contrary to the practise of all, or the most Reformed Churches<sup>c</sup>, who in their Agenda or Rituals, appoynt formes of Prayers or



*Confession*, to their *Preachers*, both before and after *Sermon*: and in opposition to King *Edwards*, and *Queene Elizabeths Injunctions*; first brought in this *voluntary kind* (I cannot call it *forme*) of *Prayer*, before the *Sermon* <sup>d</sup>.

<sup>d</sup> For so the Reverend Bishop *Andrewes*, and others of those times; have reported.

Against all this imputation of *Non-Conformitie*, am I excused by my *Context*: which assures my *Text* not only to be *seasonable*, but *pertinent*. and that, both to the *Resurrection*, and *Ascension* of our blessed *Saviour*: mentioned in the *first verse*. With whom we cannot rise in *Newnesse of life*; nor by setting our affection on heavenly things, ascend after him: till wee have beene dead, and our life hidden with him; as in the *third verse*. Which death, being no other then our *Mortification*: *Mortifie therefore*; sayes the *Apostle*. So the *Text* is *seasonable*.

And, alas! there is a *Therefore* in the *Time*, as well as in the *Text*: that calls for *mortifying*. Where *Gods Iudgements*, (as at this present) have interrupted the *Churches* order of *Rejoycing*; the *Preacher* is to serve the *time*, rather then the *Custom*. *Salus populi, suprema lex*. The saving of the people (if it may be) by turning away *Gods anger*; is above all *Church orders*. In such a case, *Mammertus* <sup>a</sup> Bishop of *Vienne*, did not *uncanonically*; to alter the *anniversary festivitie* of this very season, by appointing a solemne *mortification* of a *three daies Fast*; as in the beginning of the *last weeke*: and to make a *Letany*, to bee sung in a *bare-footed Procession*; upon the *great*, and at other times most *festivall day*, of the *Ascension*.

<sup>a</sup> *Aimoin*:  
*Hist. Franc*:  
*l. i. c. 25*.  
*Greg. Turonens.*  
*l. 2 c. 34*

A greater occasion (God helpe us) wee have at this present: even a *two-yeares mortality*. *Therefore* is't not time to *mortifie*? Even to kill those sinnes which provoke our killing. *For thy sake were wee killed all the yeare long*; and are as *sheepe* the second yeare appointed to the slaughter: <sup>b</sup> may we say to sinne. *Ira dei, est venenum*: <sup>b</sup> *Psal. 44. 22*.



*Gods anger, is most strong poyson: 'tis that which makes the plague to be infectious. No such Antidote or Preservative against it, as Mortification.*

*Yea the very dimme light of nature, discovered thus much direction unto the Gentiles: to appease their gods in such cases, with a bare-footed procession. Nud pedalia instituuntur, sayes Tertullian<sup>a</sup>. And what the Christians would then have done, his next words may assure us. Withering away our bodies with fasting; holding in our desires, to all kinds of Continencie; loosing, or putting off many a frugall meale; praying prostrate in Sack cloath and ashes: we beat strongly at heaven gates; we strike God with compassion; and even forcibly we wrest mercy from him. Aye, this is the way, even to make the Sicknesse it selfe; to die of the plague: and to procure the Almighty to execute what he threatned by his Prophet<sup>b</sup>, O Death I wil be thy plague!*

*In King Edward the Thirds time, three hundred and nine yeares since, (as our Chronicles make report) here was an universal plague over England: so great, that it consumed almost two third parts of the Kingdome. Yea in Norwich Dioceffe<sup>c</sup> alone; eight hundred Parsons of Churches died in one yeare. This continuing in London all the winter, and the next Spring: in the end of May, ceased, there, unexpectedly. Gods hand is not shortned<sup>d</sup>, a generall, and a sincere mortification, might all in good time, procure the Sunne of righteousness, to arise with healing in his wings<sup>e</sup>. Mortifie therefore. the Text is very seasonable.*

<sup>a</sup> Apo'log. c 40.

<sup>b</sup> Hosea. 13. 14.

<sup>c</sup> Records of that Bishoprick.

<sup>d</sup> Esa. 59. 1.

<sup>e</sup> Mal. 4. 2.

To draw towards a Division. *Credenda* and *Facienda*; *Articles* to be believed, *Duties* to be practised; containe all *Divinitie*. The *Apostle*, therefore, having settled the *Colossians Faith*, in the foure first verses: comes here to the ordering of their *Moralities*, in the fifth. And necessarily.

farily. In points of *Knowledge* or of *Faith*: how strong soever our *Intellectuals* be; if our *Moralls* be naught, all is naught. In point of *Government*; your honourable *Bench of Skarlet*, should not so often bee troubled with Offenders: could we *Pulpit-men* first have *mortified* their *moralities*. With you *Lay men*, I beleeve; our *Morall demonstrations* conclude more strongly then our *Logicall*. and with us *Clergy men*, beleeve you; the civill, honest, morall man, that is a conscionable *Practiser*: is allowed for a better *Christian*, then the fruitlesse and onely verball *Professor*. Tis *Mortification*, now, which must correct, the enormities of our *Morals*; and that must civilize our *Conversations*. *Mortifie therefore.*

The two words, make two *Parts*. First an *Exhortation Division* to a duty: *Mortifie*. Secondly, an *Enforcement* taken from the occasion: *Therefore*.

In the first *Part* (which I shall onely handle at this time) I consider the *Why*, and the *How*: the *Ends*, and the *Manner*, of our *Mortifying*.

1. The *End*, Why we should *mortifie*.

The *End*, is still the first Argument in *perswading*. And the *End* for which I would perswade you to *mortifie*, is twofold.

First to stay our further provoking of *Gods Anger*.

1.

Secondly, to fit and dispose our selves, for the procuring of *his* favour.

2.

1. *End*: How to stay our further provoking of *Gods* anger.

And the readiest way to that; is to make stay of those *Sinnes*, which cannot but *provoke* him. Nor is there any so sure a meanes to worke that, as by *disabling* Sinne in the *Causes* of it. even to *mortifie Lust*, and all evill *Concupiscence* in us. The way to quench a *Scarre-fire*, is not



to throw away your water, upon the *toppe* of the *flame* : but to dash it upon the *roote* or *fountaine*, of this or that *branch* of it. even upon that place of the poast, where it *first breakes forth* : and from whence it hath its *mainenance*. Deale thus with *Lust*. which though it hath its *sparke* from corrupt nature ; yet is its *flame* maintained, by our *fleshlinesse*. Tis our *flesh* ; tis our *body*, then ; that must be *mortified* : and by that meanes must *Lust* come to be *disabled*. *Sinne reignes in the body*<sup>a</sup>. Whosoever, then, would *have the body of sinne destroyed* in him<sup>b</sup> : must *mortifie the deeds of the body*<sup>c</sup>. nor is there any meanes to doe that, but the practice of the Apostle : to *keepe under our bodies, and bring them into subjection*<sup>d</sup>.

<sup>a</sup> Rom. 6. 12.

<sup>b</sup> Rom. 6. 6.

<sup>c</sup> Rom. 8. 13.

<sup>d</sup> I Cor. 9. 27.

Otherwise, that *law in our members, warring against the law of our mind* : will bring us into *captivitie to the law of sinne, that is in our members*<sup>e</sup>.

<sup>e</sup> Rom. 7. 23.

And here ; I beseech you give me leave, to propose two directions to the unexperienced : for their more methodicall going about their *Mortifying*.

I.

First, to endeavour how to bring our selves out of love with *sinne* : and then to bring it into hatred with us. Both these will the easilier be brought to passe ; by seriously considering the *ugly* nature of *sinne* in it selfe : and by taking notice, withall, of the *danger* it hath already engag'd us in.

And that aswell some particular sinne ; which is against our *present* and *private* good purpose : as against *Sinne* in generall.

<sup>d</sup> Μίχα ημερῶν  
καὶ ἀζυγία.

Virginie and single life, is a high matter : which rancks a man in equalitie with the Angels. Nazaren. Orat. 20.

See examples of good men, in both of them. The holy Primitive *Fathers*,<sup>d</sup> were great Professors of *Chastity*, in their owne bodies : which rather then the zealous *Origen* would corrupt ; he protested himselfe (being put to one of them) willing rather to commit *Idolatry*, then *fornication*



fornication<sup>e</sup>. Admirable was that of Saint Basil: who after Gods taking away his long *head-ache*, at his earnest prayer; perceiving when his griefe was gone, some *motions* begin to rebell in him: pray'd God, the second time, rather to have his *head-ache* restored, then his *lust* trouble him<sup>f</sup>. Twas a higher expression, yet; of an old *Mortifier*: who protested hee had rather fall into *Hell*, then into *Sinne*<sup>g</sup>. By these *Examples* you may perceive, the zeale by some good men conceived against Sinne. But if we cannot *hate sinne*, at first, with so perfect a *hatred*: let us yet endeavour so farre to hate it, as to be contented for to *leave* it: though together with it, wee forgoe either the *pleasures* or the *profits*, that heretofore we enjoyed by it. And let this be something towards the first *direction*.

<sup>e</sup> Epiphani. in Panario. Hæres. 64. num. 2.

<sup>f</sup> Vita Basilii.

<sup>g</sup> Pallad. in Hist. Laus.

2.

The second, may be some such thing as this. even to set our *reasons* to answer and to *satisfie*, the *Arguments* and *objections* of the *Tempter*; by which he diswades us from *forsaking* of our *Sinnes*. As, That Sinne now *reignes*, by a kinde of *law* in us. The Apostle found a *law* in his *members*<sup>h</sup>. Now tis hard to controll a *law*: which both the *members*, and the *Will*; have contentedly, already, submitted to. yea Sinne makes it selfe as it were *necessary* unto us. Saint *Augustine*<sup>i</sup> tells us, how in the very *Agony* of his *conversion*, when hee had already *licenced* and shaken off his old *pleasures*: they *shooke him by the garment of his flesh*, and *rownd him softly in the eare*: Canst thou thus part with us? and shall wee be thy *Companions*, from henceforth no more for ever? Nay, *Thinkest thou to be ever able, to live without this or that pleasure*? So that offer but a holy *violence* to a *sinne*; to *tame* your body and to *beate* it *under*: it takes the *law* of you presently: it pleads *custom*; the *Charter of its Corporation*; and *Reason of State* with you. As, *Take heed, of these same tamings, and these*

<sup>h</sup> Rom. 7. 23.

<sup>i</sup> Confess. lib. 8. cap. 11.

<sup>k</sup> Math. 13. 30. these same Mortifyings : lest whilest you disable lust, you decay not strength and health too. yea whiles you weede up the tares, you plucke not up the good corne with it <sup>k</sup>. Thus like a man shot with a barbed arrow, the very flesh must be cut, before you get the ranckling head out of it. If you object; *Qui pascit ventrem, nutrit hostem*, he that pampers his belly, nurses up a bosome enemy : it instantly returnes the Argument upon you : *Qui non nutrit ventrem, necat civem*, He that maintaines not his belly, breakes a Citizen : and that, you know, is a dangerous matter. Some such like, are Sinnes Arguments : flesh and blood will never be tonguetied in his owne businesse; Ile assure you.

Whereunto, these sound Answers may be returned ; That Mortifiers desire not to kill the Gibeonites, but to make them serviceable<sup>l</sup>. That wee may safely mortifie a member ; and yet not cut it off, and cast it from<sup>m</sup> us. That we may leave old Adams body all his limbes ; and yet make them as uselesse to him, as those of a dead man, or of a Carcasse. That the death desired by Mortifiers ; though it be indeed, a kinde of martyrdom : yet is it but *vivum martyrium* ; a living martyrdom. *Caro ante hominem fissum pramortua* ; as Tertullian<sup>n</sup>, neatly, and highly : to kill the flesh, and leave the man alive. which in plainer termes, is expressed by the devout<sup>o</sup>, Climachus, He that is mortified in his soule, lives not according to the sense and feeling of this present world. Alive to God, but dead unto the world as the Apostle expressees it most fully. When the man liveth not, but Christ in him : as the Apostle, otherwise.

So, then, the great End of Mortification is ; to repress corrupt nature, to restraine lawlesse actions ; to controll ranke affections, and masterly passions in us. Which yet for all its Law, and Custome pleading : is in a good degree

<sup>l</sup> Iosuah. 9. 21.

<sup>m</sup> Math. 5. 29.

<sup>n</sup> Tertullian.

<sup>o</sup> Ο τῇ ψυχῇ νεκρῶν, ὅτι τὸ μὴ ἀκολουθεῖν τῇ σαρκί. In Scala Paradisi Schol. 7. p. 27.



gree *faisable*. for whatsoever *wraſtlings* with *fleſh* and *blood* <sup>p</sup>, wee at first be put to collar with: *Sinne*, at last, <sup>p Eph. 6.12.</sup> like the *Giant Antaus*, will put it ſelfe out of breath with ſtrugling: if our *Hercules* lets it not touch the earth too often.

Take *Origens* <sup>q</sup> experience, for your encouragement. <sup>q Origen.</sup>  
*Ab initio mortificationis nostra, peccatum languescit; in progressu, tabescit.* in the beginning of the conflict, corruption growes sicke of it: and by our pressing and pursuing, it pines away it ſelfe into a consumption. The possibilitie hereof, was handſomely insinuated by an experienced Mortifier, unto a young practitioner: in a parable of a Husbandman sending his sonne to weede his garden-plot: which the youth despairing to cleere, of all those thistles; even layd himſelfe downe a ſleeping. Sonne, Sonne, ſaid the old man: doe but weed ſo much ground in a day, as thou haſt covered with thy lazing body; and in few daies thou ſhalt bee able to overcome it <sup>b</sup>. The thing is *faisable* in a good de- <sup>b Vide vitas Patrum. l. 5. libello. 7. n. 47. p. 595. apud Roſeweyd.</sup>  
gree, to a man resolved upon these two things. First, to *disregard*, the ease and pleasing of his body: and secondly, to *disesteeme* the vaine glory of the world <sup>c</sup>. <sup>c So Pimenius in vitis. PP. l. 7. c. 26. n. 2. p. 678. apud Roſeweydum.</sup>

Lest you should, after all this, beguile your ſelves with a vaine presumption; That a *Regenerate* man needs not put his body, to this ſame ſevere courſe of *mortifying*; for that *Faith* will be all in all to him: loe! the *Colossians* were riſen againe; and yet the Apoſtle bids them *mortifie*. yea, and *Therefore mortifie*: becauſe they were *riſen*. Or if you ſhould afterwards imagine, that having once reduced *corruption* to indifferent termes of obedience in you (which every man here, perhaps cannot plead) that you had then done *mortifying*. Oh no! Saint *Chryſoſtome* <sup>d</sup> compares a man to a *Picture*, and to a <sup>d Chryſoſt.</sup>  
C Corſlett:

*Corset*: which though made *cleane* to day, will yet contract *dust* and *rust* againe, by to morrow. Your *Corne* will come up with *chaffe* and *weeds*: though sowne never so cleane. The *Serpent* seeming dead all the winter: upon the first Clapp of *Thunder*, will start up againe<sup>e</sup>. The *Sow* may have *wash'd* her hide: but as long as her *swinish nature* remaines, shee'l to the myre againe<sup>f</sup>. So notwithstanding *Sinne* were once *washed* away, by *Baptisme*; or the *Sinner*, upon Repentance, oft-times *absolved* by God, or by the *Church*: yet so long as the *Fomes*, his *corrupt inclinations* remaine; they may againe indanger to *un-mortifie* him. Yea, though there be but a very *little Corruption* remaining in him: a *Sinne* not so big as *Sodome*, but as *Zoar*. *is it not a little one?* yet *Sinnes fowle* will make shift to *live* by it g.

Especially, there being a *Tempter* living: that: hath both the *Art* and the *Malice*, to revive; to re-enforce, and multiply the *corruption*. Twas a grave answer which *Palladius*<sup>h</sup> tells us, was given by an old experienced *Hermite*, to a young *Practitioner* in *mortification*. who perceiving after some *hardships* and *tamings* of his body; *lust* now already *weakned*: thank't God *twas now dead in him*. *Stay, young man* (said the old beaten souldier) *stay! The devill is not yet dead*. On my word, though an *inclination* to this or that sinne; may for the time seeme *dead*: yet as long as the *diuel* is *alive*, he is able *διασωρην το χάρισμα*, to *stirre up* his owne ungracious gift againe in us, by the *putting on of his hands*<sup>i</sup>. even to blow the *smoking flaxe*<sup>k</sup>, up into a skarre-fire. *Mortifie often*, therefore; and *daily*. And this, is the first *End of mortification*: to stay our further provocation of *Gods Anger*: even by *mortifying* of those *Sinnes*, which procure it.

The

<sup>e</sup> Nazianzen.<sup>f</sup> 2 Pet. 2. 22.<sup>g</sup> Gen. 19. 20.<sup>h</sup> In Histor:  
Lausiaca.<sup>i</sup> 2 Tim. 1. 6.<sup>k</sup> Matth. 12. 20.



The second End of *Mortification*.

To put our selves into a hopefull way, of procuring Gods favour.

And there are but two waies, for us to doe this. The first, by rendring our selves conformable unto Christ in his *Sufferings*; by which God was well pleased<sup>l</sup>. And<sup>l</sup> Matt. 3. 17. secondly, by preparing and fitting of our Bodies, to become a *Sacrifice*: after which, God used to bee appeased<sup>m</sup>. And *mortification* does both these, admirably. <sup>m</sup> Gen. 8. 21.

1. *Mortification* conformes us to *Christs sufferings*.

And that most lively. *Christus crucifixus, est Idea mortificationis nostrae*, said the holy *Climachus*<sup>n</sup>. Christ crucified, is the perfect paterne of our mortification. Whereupon it must needs follow, by conversion, That, *A man mortified, is the figure of Christ crucified*. We are called to partake with Christ, in the likenes of his death<sup>o</sup>: and we must answer him in his sufferings. *I beare in my body, the marks of the Lord Iesus*, said our mortified Apostle P. Which<sup>p</sup> Gal. 6. 17. were not the *markes* only of the whips; or the teeth of the beasts foughten withall at *Ephesus*<sup>q</sup>, in Christs quarrell: <sup>q</sup> 1 Cor. 15. 32. but as St. *Hierome* interprets it<sup>r</sup>, even the mortifying, and<sup>r</sup> Hierome in Gal. 6. the afflicting of his body, by *hungring*, and by *thirsting*; by *watching*, and by *labouring*: yea by *crucifying* of himselfe unto the world<sup>r</sup>; in imitation of his Saviour. <sup>r</sup> Gal. 6. 14.

Suppose, now, thou shouldst see *Christ crucified*, appearing to thee: as Saint *Chrysostome*<sup>t</sup> sayes Saint *Peter* flying from his martyrdome, sometimes did, at *Rome* gates. Suppose, I say, thou shouldest thus see him, *bearing* his martyred body to thee: would it not startle, and affright thee? Which yet would more amaze thee, to be in great earnest demanded, *How hast thou conformed to me?* See! my head crownd with thornes; thine with bever. mine bowed downe: and thine advanced upon a stiffe

stiffe necke; ever ambitious to be put *formost*. My body *pined*: and thine *pampered*. my hands *clou'd* with iron: thine with *gold*. mine eyes *sunke* with *leanenesse*: thine *strutting* out with *fatnesse*. My body in a *winding-sheete*: thine in *fine linnen*, in *silkes* and *Scarlet*. God knowes his *Sonne*, by the characters of his *Sufferings*: to which the *carnall worldling* being so farre unlike: no marvaile if God, another day, say to him, *Depart from mee, I know you not*<sup>1</sup>. Learne, then, to *mortifie*. the *liker* wee bee unto our *Saviour*: the *fitter* will his *roabe of Righteousnesse* sit upon us. Yea, the *likenesse* will even inveigle our indulgent *Father*: to cast the more gracious eye towards us. But till then, how should hee be well pleased towards us?

<sup>1</sup> Mat. 7.23.

Second Meanes of *procuring* Gods favour:

By fitting our *bodies*, to become a *Sacrifice* to him.

<sup>2</sup> Exod. 23.15.

No man must *appeare before the Lord*, empty<sup>u</sup>. So that a *Sacrifice* we must bring with us. Nor must it be a *mock-sacrifice*. such as the *Africans* made their *Saturne* rest contented withall: by, a *criticall* misconstruction of his commandement. Καὶ κεφαλὰς Ἀδὲ καὶ τὰ Πατρὶ πύμπετε εἴματα. *Send heads to Saturnes Altars and men unto the Father*. In which *verse*, because κεφαλὰς signified *Heads*, in generall; they gave him *onyon-heads*. and because εἴματα signified not onely a *man*, but *Lights* too: they set him up *candles-ends*, to see his *onyons* by. Our *Sacrifice*, must be a *reall* one: of *men* and *heads*, too, Yet need wee not, as the *Legend*<sup>x</sup> tells of *Saint Denys*: who tooke up his owne *cut-off* head in his hand; and carryed it to the place, where now is his owne *Altar*. for ours, must bee a *living Sacrifice*<sup>y</sup>. Our lusts crucified: but our *Bodies* preserved for Gods service.

<sup>1</sup> Dionisij Areopagite vita.

<sup>2</sup> Rom. 12.1.

<sup>3</sup> P'antus in Pœn. Act. 2. Sc. 1.

Now that wee may avoyd that *unhappinesse*, in the *Comick*<sup>z</sup>: *Vt sacrificem semper, nec unquam litem*, *Alwayes be*



be offering sacrifices, yet never appease the Dietie: know we the Godhead onely to be appealed, with the Sacrifices of his owne appointing. Let these three Conditions, therefore, qualifie our Sacrifices: which used to commend the Ancients. Whereof one to bee in the Matter: the second, in the Forme: and the last, in the Solemnities of the Offering.

1. Condition of our Sacrifice:

In the choyce of the Matter or Thing to bee sacrificed.

That it be some *depodiv. or*, the best of the Spoyles taken in warres, or recovered from the enemy<sup>a</sup>. Thats one of the ancientest kind of Sacrifices: take it either of *Victima*, or of *Hostia*<sup>b</sup>.

<sup>b</sup> Ovid. Fast. 1.

*Victima, quæ dextrâ cecidit victricæ, vocatur:*

*Hostibus à cæsis, Hostia nomen habet.*

The ancient name of a Sacrifice, was derived either from victory, or from enemies. Let the matter of our Sacrifices, then; be those Lusts that warre in our members<sup>c</sup>. <sup>c</sup> Rom. 7. 23. that Law of unregeneration, which still rebels in us<sup>d</sup>. that <sup>d</sup> James 4. 1. same friendship of the world<sup>e</sup>: and that same carnall <sup>e</sup> James 4. 4. minde<sup>f</sup>: both which are Enmity with God. Needs must <sup>f</sup> Rom. 8. 7. He take it better, to have the spoyles of his owne, and of his <sup>g</sup> 2 Sam. 21. 6. childrens enemies: to be sacrificed up unto him. When the heads of these Sonnes of San! (which procure the plague) are hanged up unto the Lord: then will he be appeased<sup>g</sup>. And not till then.

2. Condition: in the Forme.

That there be *Physica mutatio*, a Change made in the Nature, of the Thing sacrificed: without which, the Schoolemen allow of no Sacrifice. Such a change, must there be in our Corruptions. The Lustfull must become

*Chaste: the Proud, Humble: the Intemperate, Sober: and the Covetous, become Liberall.*

And this *Condition*, will also be a *Tryall* to thee: to discern how *forward* thou art in thy *Sacrifice*: how *sound* and *sincere* it is: yea, and how well it is *accepted*.

We know the *Sunne* shines in *heaven*, when we see the *show* of it upon the *earth*: so by the *degree* of the *Sacrifices* pleasing our owne *Conscienc*es and *Vnderstandings*; we collect how farre forth the *Diety* is appeased. So that all this, shalt thou find, by the *degree* and *manner* of *Change*; already made within thee.

3. *Condition*: in the *Solemnities* of the *Offering*.

As *first*, That it be not made like that of *Nadab* and *Abihu*, with *strange fire*<sup>h</sup>: but that like *Abraham*, wee carry our owne fire with us<sup>i</sup>. Whats this, but a zeale according unto knowledge<sup>k</sup>?

*Secondly*, that we bind the *Sacrifice* with *coards*, yea even unto the *horne*s of the *Altar*<sup>l</sup>. Without we *tye* our *bodies* to it, with a firmenesse of resolution: they will *start* at the first *hardship* of *Mortification*, and will never abide by it. We must *oblige* and *tye* our selves, therefore, to some certaine *Rules*, and *wayes*, and *Times* of *Mortification* (as *St. Basil*, *Pachomius*, and other *Ancients* did their *Disciples*: or else we will not long continue constant, to our *mortifying*).

<sup>m</sup> *St. Basil*, in *Regulis*. And see the Rule of *Pachomius*: at the latter end of *Cassian*, and in *Palladius*.

<sup>n</sup> *Levit. 16. 21.*

<sup>o</sup> See *Marius* in *Leviticum*. c. 5. v. XVI.

*Thirdly*, We finde in the *Sacrifice* of the *Scape-goat*<sup>n</sup>, and some others: that the *Offerer* laying his *hands* upon the *head* of it; made *confession* of those *Sinnes*, for the *expiating* whereof, he now offered it. subjoyning a *prayer* withall, unto *God*, for his *acceptance* and his *pardon*. The *Rabbins* say<sup>o</sup>, that the *Sacrifice* were worth nothing, without תשובה וירין *Tescuba ve-jiddin*; *Repentance* and *Confession*.



*Confession.* The *Light of Nature*, also, dictated thus much unto some *Gentiles* <sup>P</sup>: who *repented* and *confessed*; before their *Sacrifice*: looking *bashfully* downe upon the ground. <sup>P Alexander ab Alexand. lib. 4. cap. 17.</sup> Expressely is *Confession* enjoyned before a *Sacrifice* <sup>9</sup>: <sup>9 Numb. 5. 7.</sup> The *Iewes* forme of *Confession*, was an honest plaine one. *I beseech thee of thy mercy, ô Lord; I have sinned; I have done wickedly; I have gone astray. behold it repenteth me; I am ashamed, and I will no more doe it* <sup>r</sup>.

<sup>r</sup> See *Marinus*: in the place fore-quoted. <sup>r</sup> 1 Tim. 4 8.

And thus in our *Sacrifices*, ought we to doe. *Bodily exercise profiteth little* <sup>c</sup>, sayth our experienced *Apostle*. That is, These same *practisings* to tame our bodies, by *abstinence, watching, labouring, continency*; and the like; (from which the *professed Mortifiers* among the *Primitives*, were called *Asceticks*; that is, *Exercisers* <sup>t</sup>) none of these *Mortifications* singly by themselves, nor altogether; doe little advance towards *Godlinesse*, or towards *Holinesse*. Nay, nor to *taming of lust*, neither: except enlivened with *Prayer*, with *Repentance*; with *Confession* and *Amendment*. The *Iewish Essens* were wonderfull strict *mortifiers*: as we learne by *Philo* and *Eusebius* <sup>u</sup>. They, by the *Diogenes's* or *Cynick Philosophers*, were very much imitated. The *Circumcellian Hereticks* in *Optatus* and *St. Augustine* <sup>x</sup>: and *Mithra's Souldiers* or *Votaries*, mentioned by *Iustin Martyr* and *Tertullian* <sup>y</sup>, were inimitably prodigious in their *hardships*: as having by *practise* so enured their bodies, as to goe <sup>Διὰ πυρός, καὶ διὰ κρύου, θέρων</sup> *thorow fire and frost*; and to endure fortie severall kinds of torments. Yet could none of all these *Exercisers*, make any thing of it. The *Cynicks* were but esteem'd *Impostors*, <sup>Γραυδοὶ ἠμάρταν</sup> in *Saint Hierome* <sup>z</sup>. Yea and branded by him for *abominable Lusts* <sup>a</sup>. The *Essens*, are but put among the *Hereticks*, or *Halfe-Christians*, by *Epiphanius* <sup>b</sup>, *Touch not, Taste not, Handle not*: were the *Essens dogmata*. For the *Rules* <sup>in</sup>

<sup>t</sup> See *Athanas. in vita Antonii. S. Hierome, in Nahum. cap. 2. Palladius in Histor. Lausiac ubique. Theodoret in Sanctis, ubique.  
<sup>u</sup> *Philo. lib. 1. de vita contemplativa. Euseb. Hist. l. 2. c. 16.  
<sup>x</sup> *Optat. Milevit. lib. 3. August. in Psal. 132.***

<sup>y</sup> *Justin. in Dialog. Tertull. de Coron. c. ult.*  
<sup>z</sup> *Hieron. in Epist. a Hierom. To. 6. in Epist. ad Ephes. c. 5.*  
<sup>b</sup> *Herefi. 29.*

<sup>c</sup> *Elencho Triheres. c. 27.*

*p. 213.*

<sup>d</sup> *Coloff. 2. 18.*

*19.*

<sup>e</sup> *Isidor; de offic. lib. 2. cap. 16.*

<sup>f</sup> *Cyprian, in Epist.*

<sup>g</sup> *Esay 1. 12.*

<sup>h</sup> *1 King. 18. 28.*

in this part of that *Chapter*, does the learned *Scaliger* interpret of the *Essens*<sup>c</sup>. Saint *Paul* sayes they held not the head, which is *Christ*, but were vainly puffed up with their fleshly minds<sup>d</sup>. The *Circumcellian* Hereticks, were the very *Gipsies* of Religion<sup>e</sup>. Of no higher *Forme* in *Christs Schoole*, were the Order of *Whipping Fryers*; by Wise men placed. *Bedles* and *Bedlams*, verily: who with whips and spurres rowels, oftentimes: tare their flesh from the very bones, with their mercilesse disciplining. Yea so inhumane were they; that after a few lashes, they did not so much *affligere corpora*, as *vulnera*, not torture their bodies, but their wounds: as Saint *Cyprians* phrase is<sup>f</sup>; of the Heathens torturing of the *Martyrs*. Such have the *Papists*, now adayes, in *Italy*; to adorne and gayifie their *Processions*. To such a one, the Boyes in admyring and applauding manner will cry, *O te beato, o te felice, o blessed, o happy thou.* and thats all, I know, he hath for it: excepting the poore hyre, given the wretch by the *Fryers*, for his good service. For who hath required these things at your hands<sup>g</sup>. Such barbarismes, surely, can no more appease God, then *Baals priests* could; by cutting themselves with *rasors* and with *lances*<sup>h</sup>. If it be an act of devotion, why then is it acted in a *Procession*? which, mee thinks, does but adde ostentation to the cruelty. Those, surely, were the wiser; that in such like *Popish Processions*; whipt their bare shoulders with yarne dipt in blood: which made as good a show, as *coppar lace* does at a maske by torch-light. For the other *Whippers*, I no more admire them, but thinke as easily they may be hyred: as *souldiers* may, for a *Dollar* and a *Dozen of Beere*; in a towne of garrison: to take the *Strappado* for one another.

Well! the Law is, That *Butchers* may not be of a Jury. We may not take these mens verdicts, how we ought to mortifie.



*mortifie*. These same *Flagellatores* or *Whipping Fryers*: brake into the *Romane Church*, not full 400 yeares agoe: just with those other *Whipsters*, the *Schoolemen*<sup>i</sup>. Now the *Apostles* and the *Primitive Fathers*, knew how to *mortifie*; before they were borne. Severall Religions have afforded as great *severities*; as this of the present *Roman*. As those of the *Baalites*, and *Mithra's* votaries; before spoken of. And for *Abstemiousnesse*, of all sorts; *Clemens Alexandrinus*<sup>k</sup> tels us of *Angell* and *Divell-worshippers*:<sup>k</sup> that were very carefull in forbearing *Wine*, *Flesh-meates*, and *Vewery*: So that all is nothing, except *Truth* of Religion goes with it. Most rightly sayd *St. Hierome*, <sup>1</sup>*Agnos plurimum praestat, & vitae continentia, super mortificatione lumborum: tamen nihil ita mortificat, ut cognitio veritatis*<sup>1</sup>. Exercise, and continency of living, helpe very much, indeed, towards mortifying of the reynes: but yet nothing mortifies so much, as the knowledge of the truth. Sanctifie them through thy truth<sup>m</sup>. So our blessed Saviour prayed for his Disciples: for that must give perfection, to the mortifying.

Every thing is sanctified by the word of God, and by prayer: sayd our *Apostle*<sup>n</sup>. And so are discreet mortifyings, by Prayer and Confession. These will not quell lust alone, without mortifyings: nor those be directed without the word, and the holy examples of good men in it. no nor be sanctified, without Prayer obtaines a blessing for it: and that Confession discharges the Conscience of the Sinner, as well as hardship keepes downe the corruption of the body. Tis a mixt action, therefore: for this Salt and Oyle; must be added to our Sacrifice. The *Primitive Fathers*, for this reason; conjoynd *Exhomologeses*, or *Confessions*, to their *Stationes*<sup>o</sup>, or solemne fastings. *Irenaus*<sup>p</sup> tels us, they learn'd this Discipline from *David*: who after his two great sinnes, made his (51) Psalm of Confession. Yea their private

<sup>i</sup> See *Helvici Chronolog. Ann.* 1261.

<sup>k</sup> *Stromatum.* lib. 3.

<sup>1</sup> *Hierom. in Nahum. c. 2. p.* 175.

<sup>m</sup> *Ioh. 17. 17.*

<sup>n</sup> *1 Tim. 4. 5.*

<sup>o</sup> *Stations, are Fasts: faith St. Ambrose. Sermon.* 36.

<sup>p</sup> *Iren. lib. 4. c. 45.*

<sup>q</sup> Lib. ad Mart.  
tyras. 6. ult.

<sup>r</sup> When wee  
speake of ex-  
traordinary  
Mortifications.

<sup>f</sup> Rom. 12. 1.

private *Fasts*, they held in a *Church*: as wee learne by *Tertullian*<sup>q</sup>. there stood they praying all day long, say many *Fathers*. But of this, more afterwards<sup>r</sup>.

And thus if we present our *Bodies*, as a *Sacrifice*: mixing *Repentance*, *Confession*, *Prayer*, and promiles of *Amendment*; together with our *Fastings* and our *Mortifications*: our *Faiths* may comfortably then expect, it will be *holy and acceptable unto God*; because a *reasonable service*<sup>f</sup>. And thus much for the *Why*, or *Ends* of *mortifying*. Come we next unto the *How*; or the *Manner* how to doe it.

## 2. Part.

### 2. Part: The *Manner* how to *mortifie*.

A faire *Copy*, very much helps the *fancy* of the young *Writer*. your example, therefore, shall be that of the *Prophets*, the *Apostles*, and the *Primitive Fathers*. These, both learn'd, and taught it; by *experience*. Some of our *New Writers*, handle this *Doctrine*, something *delicately*. One *English Commentator* upon my *Text*; puts it under *Repentance*: and another, under *Regeneration*: and a third *admired* man, ( who hath purposely written upon it ) defines it to be a *turning of the heart from Sinne to grace*. by which *Definition*, *Conversion* and *Mortification* are confounded. One of his helps to *Mortification*, is to get a *loathing of earthly things*. And the first meanes to get that, is to get a *sound humiliation*. And the *ground* of *humiliation*, he makes a *loathing of Sinne*. and, by and by; *Humiliation* consisteth in an *abstaining from sinne*. Thus goes he round, as in a *circle*; making the *meanes* to get a *thing*, the same with the *thing* it selfe: yea and as *difficult* to obtaine, as the *thing* which it is made a *Meanes* of. The usuall way for Saint *Markes* disciples, to get *humilitie*; was by *hard labour*. *Humilitatem cordis, contritione laboris acquirere*<sup>2</sup>. All the other, ( God knowes ) will but make

<sup>2</sup> *Cassian de In-*  
*firmis*: l. 1. c. 3.



make a *speculative* and an ayery *mortification*. Yea tis *mortification* it selfe; that must worke *this mans meanes* and *grounds*, of *mortification*. For if the *speculative* helps, by these men projected; doe ever kill sinne in us, being used together with that high *feeding*, soft *cloathing*; and all those other *various delicacies*, which these *Lords of the creatures* challenge the liberty of: then have the *Prophets*, the *Apostles*, and the *Primitives* cleansed their hearts in *vaine*; yea, and in *vaine* beene chastned every morning<sup>u</sup>. <sup>v</sup> Psal. 73. 12, 13.

Twas a good one of the reverend and solide Bishop *Andrewes*. Whats the reason, (saied some) *there is not that gift of continency, now; that was in the Church Primitive?* even because (saith he) *there is not that gift of fasting and of mortifying, now: that was in the Church primitive*<sup>x</sup>. <sup>x</sup> Ms. On the seventh Commandement.

Tis impossible to finde a *mortified soule*; in an *unmortified body*: to have an *humble minde*; together with *proud flesh*: to *hate* the things of the *world*; and yet so busily to *deale* in them: to *loath sinne*; and yet to *love* the *profit*, or the *honour*, that comes by it.

The *Primitive Christians*, (as it full well appeareth, both by their *doctrine* and their *practise*) thought farre otherwise of this most necessary *devotion*: and their *Rules* for performing of it; they deduced from the practice of the *Prophets* and *Apostles*. Their *lyings* on the *ground*, in their *prayer* and *fasting*; they had from *David*: who in this posture interceded for his sicke child<sup>a</sup>. To goe bare-foot; they received from *Him*, also<sup>b</sup>: who with his *followers* went thus; when he fled from *Absolom*. yea, and from *Esay* too: whom God commanded to goe bare-foot; which he did at least three yeares together. *Esay* 20. 2, 3. Their *Sackcloath* and *Ashes*: they received from <sup>c</sup> *Daniel* and the *Ninivites*<sup>d</sup>. To tame their bodies, and bring them under subjection; they tooke up from Saint <sup>e</sup> *Paul*. <sup>c</sup> Dan. 9. 3, 4. <sup>d</sup> Ionah 3. 8.

<sup>e</sup> 1 Cor. 9. 27.  
<sup>f</sup> 1 Tim. 5. 23.

<sup>g</sup> Cassian. Instit.  
 l. 2. c. 5. et in  
 Collatione 18.  
 cap 5. et Epi-  
 phan: Sæpe.

<sup>h</sup> Tertull. l. de  
 Pœnient. c. 9.

*Paul<sup>e</sup>. water drinking, from Saint Timothy<sup>f</sup>. and to live according to a strict Rule and Order; from Saint Marke, and other the Apostles<sup>g</sup>. What they learned from each of them, severally; they gathered into a forme of Mortifying: which is thus described by Tertullian<sup>h</sup>. Mortification is a Discipline of humbling a man: which enjoynes him such a conversation, as drawes downe mercy from the Almighty. It prescribes (sayes hee) a mans diet to bee thinne; his apparrell to be course; and his lodging, hard. to nurse up his prayers, with frequent fastings: to afflict his soule, with the remembrance of his Sinnes, and their punishment. to mourne, to sigh, to weepe, to watch, to pray: yea, and never to cease the importunitie of these exercises; till God sayes to him, as to Elias in his fast in the Cave:*

<sup>i</sup> 1 King. 19. 9. *What doest thou here Elias<sup>i</sup>?*

These Generalls, I sort out into Particulars. namely, into *Mortifications Infused*, by God. Secondly, *Practised* upon Mens-selves. Thirdly, *Enjoyned* unto others. First, Mortifications *Inward*, and *Habituall*. Secondly, *Outward* and *Practicall*. Thirdly, *Imposed*, or *Penall*.

1. Kind of Mortification: *Inward*,  
*Habituall*, or *Infused*.

This I call that *inward Habite*, infused by the *Holy Spirit* into a mans heart: which converts him. That so generally admired by the *Primitives*, the great Saint *Anthony<sup>k</sup>*: hearing it read at Church, *Sell all, and give to the poore, and follow me*: apprehending himselfe to bee personally spoken unto; presently went and did it<sup>l</sup>.

Saint *Augustine* hearing a voyce calling to him, *Take up and read, Take up and read*: and chancing at the first opening of the *Testament*, upon that in *Romans* 13. 13. *Not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying*: renounc'd them all, presently.

<sup>k</sup> Whose name was in most high reputation among Gods Servants: sayes S. *Augustine*.

*Confes. lib. 8. c. 6.* Yea in so high esteeme, that S. *Athanasius* wrote his life.

<sup>l</sup> *Athanas. in vita S. Antonij.* p. 452.



presently <sup>m</sup>. This is the over-ruling act of Gods ho- <sup>m Aug. Confess.</sup>  
 ly *Spirit* working with his *word*. which sometimes, <sup>l. 8. c. 12.</sup>  
 is brought to passe by holy *motions* and *Inspirations*:  
 other-times it is the effect of good *prayers*; good  
*bookes*; good *Sermons*; or good *examples*. It proceeds  
 not from the man himselfe. tis *not of the will of the flesh*,  
*nor of the will of man*<sup>n</sup>. but of Gods *grace*, onely. *Qui* <sup>n Iohn. 1. 13.</sup>  
*non solum suscitatur mortuos in peccatis: sed anime affectus*  
*concitatur, ad desiderium suscitationis*, who not onely raiseth up  
 those that are dead in trespasses and sinnes; but stirres up the  
 affections of their soules, strongly to desire to be reised: sayes <sup>o Gerson.</sup>  
 the Schoole man<sup>o</sup>. Tis *Operatio dimanans ab infusa gratia*:  
*An operation flowing from divine Grace*, sayes a Father P. <sup>p S. Hilary.</sup>  
 Thus God beginnes the *Mortification*: even by *infu-*  
*sing* a *grace* into us, to desire, and to endeavour it.

Now this *Infused Grace* workes upon the *Soule* to-  
 wards *Mortification*: more feelingly, these three wayes.

First, it brings him into such a *hatred* of *pleasures*, as  
 that it *Armes* him with a firme *Resolution* to resist  
 them. 1.

Secondly, yet withall it adviseth him, neither to trust  
 to the constancy of his owne *Resolution*; nor to his owne  
 ability to make *resistance*. but gives him caution, to be e-  
 ver *mary*, in avoyding the *occasions* of *temptation*; from  
 abroad. 2.

And, thirdly, That notwithstanding hee diligently  
 endeavours both these; yet having *corruption* and *temp-*  
*tation* enough *within* himselfe: it furnishes him with ho-  
 ly and *mortifying meditations*, enow; to *clogge* and *keepe*  
*downe* those *evill desires*, when they arise in him. 3.

1. Way: *Grace* makes a man *Resolve*,  
 not to sinne.

God bends the *heart*, and the whole *Corporation* of the  
 D 3 Affections:

1 Pet. 5. 9.

As S. Athanasius, S. Hierome. Palladius: Theodoret, and Rufinus.

*Affections* : to oppose Sinne. *I am steadfastly purposed*, sayes David. *Whom resist, steadfast in the faith*<sup>9</sup>, bids Saint Peter. Grace mans up the Soule, with that masculine and negative resolution; which Chastity assures it selfe withall : even to deny the motions of temptation. which not onely staves off the Tempter; but enforces him, like a denyed Wooer, to goe off blushing and despairing. Such a holy obstinacy, (if any thing) will make the Divell blush : would his complexion suffer it to be discovered. Yea, such of the Fathers<sup>r</sup> as have purposely written the lives of the Primitive Mortifiers : report, how the good men found it by their owne experience; and sometimes by the Divells confession: that such impregnable resolutions, enforced him to reyse his seiges of temptation : as being beaten off at that Out-worke of Resolution. And what else should he doe? The Divell is, at least as wise, as a Dunkirker : who will never lay that shippe aboard; where more blowes, then prize, are to be expected. And, indeed, to see this Resolution in a man of flesh, cannot but make him ashamed: to remember how easily, and by his owne temptation, himselfe fell; that was an Angel. And this is one of the first workes of Grace, that tendeth towards mortification : even by a well-fortified Resolution, to keepe out pleasures; which doe so fowly disturbe our mortifying.

2. Way. Grace makes a man wary to avoyd the occasions of temptation.

For be the Fort never so strong, or well man'd : yet it concernes the Castellán, to set strong guards about it : and to see the Rownd be walkt, continually. Hee must both watch and pray, that he enter not into Temptation. Yea, and bee most circumspectly wary, over all occasions. Even over all those, which the time, the place, the company; nay, and



and the very *Chances*; might suggest or offer to him. <sup>† Ruffi. lib. 3. n. 19. p. 498.</sup>  
 When *Pæmen* <sup>†</sup> (one of the old *mortifiers*) had beene visited by the Emperour *Theodosius* in his *Cell*: the good man fearing other Courtiers would doe him that honor, too; removed his *being*, to avoyd *honoring*. for saith he, *I am afraid lest the Divell should deceive me, by making me delight to be honored*. <sup>† Job 31.1.</sup> Such a man goes abroad, therefore, no more then needs must. Every where, he makes *Iobs covenant with his eyes*, that they *looke* not upon a maid. and *Salomons*; not to *looke upon the wine, when it is red* <sup>† u. v Pro. 23.31.</sup>; and when the *Herodian* dance of it, *moves it selfe aright* in the cuppe. He suspects *temptation* in every thing. The eye is the first part, that is *overcome*, in any battell: which is oft times beaten with *Colours*; without further stroke-striking. So *Eves* was, with the very *beauty* of the apple. The eye, besides, is the vainest of all the *senses*: it takes extreme delight to be *coozned*. one of the *pleasures* of the eye; is the *deceit* of it. How easily, then, is that sence *tempted*: which *delighteth* to be *deceived*. A *wandering* and *ranging* eye: nothing more distracteth *mortification*. He that is *wary* to avoyd the *likelyhoods*, and *suspitions* of *temptation*: must resolve as *Alipius* did <sup>†</sup>. even to *shut up* <sup>† Aug. Confess. l. 6. c. 9.</sup> his eyes, when he comes among *vanities*. So, (sayes he) *shall I be absent, whilst I am present: and at once overcome both the temptation and the tempter*. *Athanasius* <sup>†</sup> tells a <sup>† In vita Antonij.</sup> Story of Saint *Anthony*: who obteyned of God by his prayers, to see what the Divell was a doing. whom hee saw very busie in laying snares, every-where: namely in the *Church*, in the *City*, and in the *house*. so that a man could stirre no where, but presently he let drop a *snare* round about him. There, a *Babylonish garment*, for *Achans* pride: a *wedge of gold*, for his covetousnesse <sup>† 2 Indges 7.21.</sup>; a *dainty Moabitish damsell*, for *Zimries lust* <sup>† b. Numb. 25.6.</sup>. *Snares*, for <sup>†</sup> all

all sorts; and every where. This *Secret*, God revealeth to every *mortified Christian*: which makes him as wary, as a *Conjurer*: not to set his foot out of his *circle*. that necessary *Calling* of his; which is Gods *hedge* about him<sup>c</sup>.

<sup>c</sup> Job 1. 19.

And in this *Warynesse*, is, the *mortifying man* carefull to watch these two things especially. *First*, his owne *Inclinations*; and thereby, his *easinesse* to be led into some particular *Temptations*. Secondly, to be well *aware*, of the *wylineffe* of the *Tempter*. Both which, doe much promote *Mortification*.

1. The *mortifying man*, watches his owne *Inclinations*.

To some kinds of *sinnes*, a mans *Complexion*, his *Age*, or his *Education*, secretly may dispose him. *Grace*, therefore, bids him be *jealous* and *watchfull*, over his owne selfe. *Keepe me, ô Lord, from mine owne selfe*: was the prayer of a devout *Father*<sup>d</sup>. Thus if a man finds himselfe prone to *lust*; Gods *Spirit* bids him not come among *women*. *They make sore eyes*, said *Alexander*<sup>e</sup>. Tis as safe looking against the *Sunne*, as against *beautie*. *Excellens sensibile, corrumpit sensorium*. If a man be subject to *drunkenesse*, God bids him avoyd *good fellows*: whose very company, is the *Toast* and *Rasher* of *intemperancy*.

<sup>d</sup> *Augustine*.

<sup>e</sup> *Q. Curtius*.

Observe, therefore, thine owne *Inclinations* to a *sinne*: and when thou hast pray'd God, *Not to leade thee into Temptation*; offer not thy selfe to it. Tis *Tertullians* *Story*<sup>f</sup>: how the divell having entred into a *Christian woman*, resolutely by this argument justified his right to her; *Iustissimè (inquit) feci, in meo eam inveni*, I did it most justly, (sayes he) for I found her in mine owne *Purlues*: meaning in a *play-house*. Come not in the *Tempters Walke*, then: he is a dangerous *Ranger*.

<sup>f</sup> *De Spectaculis*.  
c. 26.



If thou observeſt ſuch a Sinne, to have the *Maſter-ſpirit* of thee; which thine is not able to reſiſt: keepe thy *diſtance* with it; and come not within the *Sphere* of its *activitie*. *Philophers* obſerve; that things of a *magneti-call vertue*; doe ſecretly attract the ſtrength from that *Body*, which they draw to them. The *Load-ſtone* drawes not *Iron*, for *love*; but for *food*. that which we call its *vertue*; is, indeed, its *ſtomacke*. Its *love* is, that rather then be *ſtarved* (which experience ſhewes it may be) it will *lame* that man by *ſoaking* of him: which ſhall continually weare it in his pocket. Thus that *darling* and *belo-ved* Sinne, which ſecretly drawes away thine *inclination* to it; inveigles thee like a *harlot*: with pretences of *love* to thee. her onely intent being, cunningly to draw away thy *Subſtance*, for her *maintenance*. Tis *fellony* in a *State*, to maintaine the *Enemy*. be true to thy ſelfe, then. that Sinne is to thee the moſt *dangerous*: which thine owne *Inclination*, moſt *easily*, or moſt *frequently* drawes thee to. *Grace* bids thee be wary of it.

2. The Mortifier muſt watch the *Temp-  
ters Wylineſſe*:

And that, aſwell in the Act of *Temptation*; when he ſets an *Appearance* of *Good*, upon *Evill*: as when after the *committing* and the *diſcovering* of a Sinne; hee caſts about how to *leſſen*, and to *excuse* it.

1. *Wylineſſe* of the *Tempters*: to ſet an *appea-  
rance* of *Good*, upon *Evill*.

He is a great *Masker*: and does all by *Diſguiſes*. He tempts you not to ſinne *down-right*, and in *termes* that were *ſhallow*. but pricks you on to doe your ſelfe *right*, or *pleaſure*: and that now the opportunity well ſerves; to *make*, or to *encreaſe* a *fortune*. Under this *dreſſe*, ſet he out his *temptation*, to our *fiſt* parents: where beſides his

s Gen. 3. 5.

depth *Satanicall*, of laying his temptation upon the very grounds of humane desires: he made semblance, withall, of a great *preferment*, by his meanes a comming to the *Tempted*. The three chiefe *desireable* things in the world; are *Greatnesse*, *Beautie*, and *Knowledge*: and he fitted *Eve*, with all of them s. *Yee shall be like Gods*. neither *Greatnesse*, nor *Beautie*; could desire beyond a likenesse with the *Diety*, in either of them. *Knowing good and evill*. in which, all that *Wisedome* or *Learning* studies for; are comprehended.

There's all *Variety*, besides, to satisfie *Concupiscence*, or *Curiosity*: all *happinesse*, in choosing *good*: and all *safety*, in avoyding *evill*. And this appearance of attaining a *good condition*; did the *old Serpent* set, upon their *evill of rebellion*.

h Gal. 6. 14.

Now a *mortified* man, would have dealt wiselyer, in this case; or an *innocent*, then a *sinnelesse*. Whose ambition aspireth rather to *obey God*, then to be *like him*. is contented with the *Beautie* hee already hath: till God clarifies it into *Glory*. and desirous to know no more, then *Christ crucified* h. And that even to make him the more mortified. as *whereby the world is crucified unto him*, and he unto the world.

2. *Wylineffe* of the *Tempter*: to lessen the *Sinne*, and the *danger* of it; after it is discovered.

i Gen. 3. 5.

Cunningly, he turnes the other end of the *Perspective* glasse; which presents all things *iesse* to us. Yee shall not dye at all i: said he to our *first Parents*. Even against this, too; is the *mortifying* man provided. who accuses himselfe; as fast as *Sathan excuses Sinne*. Of all sinners

k 1 Tim. 1. 15.

l Ambros. in Psal. 118.

*I am chiefe* k: sayd our *Apostle*. *Iustus, in initio Sermonis est accusator sui*; the *Iust man*, in the very beginning of his speech to God, becomes his owne *Accuser*: laith St. *Ambrose* l.

The



The *Mortifying* man hath learned thus much (among the rest) from the *Church service* : even to begin with *Confession* ; which the divell had rather he should, with *Magnificat*.

3. Meanes, how *Grace infused*, helps to *mortifie* : even by repressing *evill thoughts*, with *mortifying meditations*.

As, first, Thoughts of *Pride*, it keepes downe; by such considerations, as most *vilifie* a man unto himselfe. As the *earth* he was made of: the *meane birth*, which perhaps he is descended of: the distance betwixt others, and himselfe: and especially betwixt God and himselfe. The *vilenesse* of his private finnes: with the *shame*, and *losse*, and *danger* they would bring him too, were they discovered.

Secondly, Thoughts of *security*, he rowses up; by the meditations of *death*, and *Iudgement*. with the severe *Accoumpt* he shall then be called to. The *Hells* hee hath deserved: and how *hopelessly desperate*, his owne meanes are; to avoid them.

Thirdly, his Lusts of *Appetite*, to sumptuous varieties he oppresses; by considering these many *delicacies*, to be, indeed but *superfluities* : and that very contentedly, might a good man live without them. *The Kingdome of God, is not meate and drinke*<sup>1</sup>. Nature, would be satisfied with a little: pompe, with nothing. *Diogenes*, threw away his *dish* : when he saw a boy make shift to drinke out of his *hand*. Our *primitive Mortifiers*, contented themselves with a *Shirt*, one *Coate*, a *Mantle*, and a *hood*, for their *Apparrell*: a *Mat* for their *bed*: a *dish*, and an earthen *pot*, for their *household-stuffe*. All this, and themselves, they stow'd into a poore *Cell* of their owne building : no larger then they could lye along, and stand

<sup>m</sup> Hierome, in  
vita Hilarionis.  
cap. 5 et Pallad:  
in Hist. Lausi c.  
30 p.  
<sup>n</sup> Nazianzen.  
Orat: 20.  
p. 257.

upright in<sup>m</sup>. *Nazianzen* highly commends *βίον ἀσκήσειν*, a life without household-stuffe, and superfluities<sup>n</sup>. And by and by, describes Saint *Basil* (and his owne) manner of living in the wilderness; to bee, with one *Coate*, one *Mantle*, and a *pallet* upon the ground: to which, his diet was bread and salt; the running water serving to quench his thirst withall. Other *Superfluities*, the old *Mortifiers* considered not onely as *vanities*, but as *impediments*: yea, and the very *luggage* and *baggage* of the Army. To carry a *wardrobe* upon ones backe; and to be shackled with too long a *train* of riches, of *businesses*, or of *Offices*: would be but cumbersome to those that had a *race* to runne. and but like *long hayre*; to such as were to *buffet* with *Sathan*: which hee would pluck them downe by.

By some such like *wayes*, and *meditations*; does that *Infused grace* of God, *mortifie* our *minds*. Come we now to those *harder Exercises*; which holy men stirred up by this *grace*, have practised upon their *bodies*.

## 2. Kind of *Mortifications*: *Outward*, or *Practicall*.

And these, if you censure for *Will-worship*, or *Superstition*: take heed lest therewithall, you condemne not the *Authors* of them. even our blessed *Saviour*; with his *Prophets* and *Apostles*. And if Saint *Paul* found cause in himselfe, to *tame his body*, and *beate it under*, by *hungering*, and *thirsting*; by *cold* and *nakednesse*<sup>a</sup>. Saint *Timothy*, by *water drinking*<sup>b</sup>. Saint *Peter*, by eating but once in two daies; as Saint *Hierome*<sup>c</sup> tells us: and Saint *James*, by praying, till his knees were as hard as *Camels hooves*: as sayes *Eusebius*<sup>d</sup>: If these holy *Apostles* (I say,) who had  
so

<sup>2</sup> Cor 11. 27.

<sup>1</sup> Tim. 5. 23.

Hierome.

Eusebius;  
3. 2. c. 26.



so great an inward meature of the *mortifying* Spirit; found themselves, notwithstanding, to have need of these *corporall abstinences*: doubtlesse; it is *lawfull*, at least (if not *usefull*) for those that come farre-short of their *graces*. Yea, let me recommend this *Observation*, to you: *That the holiest men, were ever the severest mortifiers.* aye, and so esteemed in the learnedst and best *Churches*.

Little hopes (God knowes) I have; to perswade you to undertake these *hardships*. nor is it, indeed, my *intention*; to worke you to these *heights*, upon the *sudden*. At all adventures, I shall recominend the examples of these *holy men*, unto your considerations: and let God, in his good *time* and *degree*; worke the rest with you. A many of you (I know) will take your *un-christian* libertie, whatsoever the Apostles did; or I shall say unto you. If therefore, for the present, I gaine but thus much upon you; as for *devotions* sake to forbear a *lace*, a *dish*, a *cuppe*, a *pipe*, a *pleasure*, or a *Sinne*: I should be as glad, as *Ignatius Loiola* was sometimes said to be\*. Who using oftentimes, to a house of *Maides of pleasure*, with an intention to convert them: was by this argument, of a friend of his, discouraged. for (sayes he) you will never perswade the young queanes, to leave their old trade. *Oh*, saith he, *if I could but hinder one of them, from dishonouring Christ but one night: I should esteeme my labour very well bestowed.* Twas either well done, or well made, of him.

\*Ribadaneira,  
in vita Ignatii.

What I have observed of those *Apostolicall* and *primitive mortifications*: I divide into what they did by *day*: and what by *night*: what *ordinarily*; and what *extraordinarily*.

1. Their *Mortifications* by day. and that  
in their *Labour, Diet, and*  
*Apparrell.*

1.

1. *Mortifying by Labour.*

A tryed *Remedy*, both against *Lust* and *Ambition*. Whosoever knowes the *professed mortifiers* course of life, knowes them for hard *Labourers*. I forbear to enlarge this : being so common to be read, in Saint *Athanasius*, Saint *Hierome*, *Cassian*, *Palladius* and *Ruffinus*. This learned the *Easterne Mortifiers*, from Saint *Marke*, sayes *Cassian*. and from Saint *Paul* too, 1 *Cor.* 4. 12. *Act.* 20. 34. sayes Saint *Augustine*, l. de morib. *Eccles.* c. 33. where he affirmeth the *Westerne mortifiers*, to have received this from the *Easterne*, and from the *Apostle*.

2.

2. Their *mortifying by Diet.*

They *eate* but by *ounces* : being lesse *Meates-men*, then our *Lesbians*. Saint *Iohn Baptist*, we see, neither *eate bread*, nor *dranke wine*<sup>f</sup>. but *his meate was locusts, and wild honey*<sup>g</sup>. *Nazianzen* tells us Saint *Peters* diet, was a few *Lupines* or *pulse*<sup>h</sup>. By *Eusebius* wee find, that Saint *Iames* forbare both *flesh* and *wine*<sup>i</sup>. *Clemens Alexandrinus* also tells us, that Saint *Matthewes* food was *Seeds, Acornes*, (or *berryes*) and *hearbes*, without *flesh meate*, σπέρματων καὶ αἰσποδῶν, καὶ λαχάνων, ἀντὶ καρῶν <sup>k</sup> Yea, though Saint *Timothy* had brought himselfe and *stomacke* to often *infirmities*; through his *fasting* and *water-drinking* : yet the *Apostle* allowes him but a *little wine*. enough for *physicke*; not for *pleasure* : sayes Saint *Chrysostome*<sup>l</sup>.

<sup>f</sup> Luke 1. 15.

<sup>g</sup> Matth. 3. 4.

<sup>h</sup> *Nazianzen* :  
*Orat. de Amore*  
*paup.*

<sup>i</sup> *Euseb. Hist.*

l. 2. c. 22.

<sup>k</sup> *Clem. Alex.*

*Pædag.* l. 2. c. 1.

pag. 148.

<sup>l</sup> *Chrysost.* : *Hom.*

16. in 1 *Tim.* 5.

pag. 517.

Marvaile not, now, at the strange *abstemiousnesse* of the *primitive Mortifiers*; which I shall next tell you of: seeing you may perceive they received their *bill of fare*, from the *Apostle*. The daily *Commons* of these *Disciples*  
of



of Saint Marke; *Cassian* assures us to be two *Paxamidia* or *Paxamatia*<sup>m</sup>, little course *bisket-cakes*, of five or six ounces a piece. The same may we observe, by Saint *Anthony* bringing out foure *Paxamidia* or *biskets*, for himselfe and *Paulus*<sup>n</sup>. These, *Palladius* sayes, were dry: as he notes also of others<sup>o</sup>, otherwhere. *Ruffinus* calls them *dry bread*<sup>p</sup>. So likewise does *Pelagius*<sup>q</sup>. These *biskets*, therefore, they softned in water: as Saint *Anthony* did; in the place forequoted. To these, they sometimes added a *second course* of five *Olives*. So did the severe *Pior*: as *Ruffinus* tells us<sup>r</sup>. Sometimes they feasted it with *herbs*, or *fruits*: but in exceeding small quantities. Saint *Augustine* tells of divers, whose diet was *bread* and *water*, onely: who with *pure minds*, served and enjoyed God allmightie<sup>s</sup>.

Some had forcibly compounded with their stomachs, but to eat one meale in two or three dayes: as the same Father tells us<sup>t</sup>. Thus abstemious were the *Jewish Essens*: as *Philo Iudaus* shewes us. Which *Epiphanius*, likewise, applies unto some *Christians*<sup>u</sup>.

Their common *abstinence*, was to eat nothing untill after *Evening Prayer*: as we learne by *Palladius* and *Ruffinus*<sup>x</sup>. And if any man should here alledge, that the *fasting* untill the very *Evening*; was a singular severity onely of the *Montanists*: (because it is pressed by *Tertullian*) I can easily refute it out of Saint *Augustine*<sup>z</sup>: who with much admiration, maketh mention of this strictnesse. Yea, and *Paulinus*, (a *Christian Poet* of the same Age) assures as much<sup>a</sup>: — *Solutis-- Cœtibus a templo Domini; postquam data festis Corporibus requies, sumpta dape cœpi-mus hymnos, Exultare Deo: & psalmis producere noctem.* That is, the *Congregation* after *Evening Prayer*, gone to bed; wee began our hymnes: which were continued for a great part

<sup>m</sup> *Cassian Instit.* l. 4. c. 14.

& *Collatione.*

12. c. 15.

Παξάμωγε, ὁ δι-  
πυρ & ἀπύρ.

*Suidas*. Bisket.

And *Hesychius*.

Διπυρὸς ἀπύρῳ ἐστὶ

διπλὴν ὀπταμειῶν.

Twice baked.

<sup>n</sup> *Pallad.* in

*Hist. Lausiac.* in

*vita Pauli*

*Simplicis*, p. 83.

<sup>o</sup> As *Cap.* 52.

P. 145.

<sup>p</sup> *Ruffin.* l. 3.

n. 19. p. 498.

apud. *Rosweyd.*

de *Vitis Pa-*

trum.

<sup>q</sup> *Pelagius.* num.

97 p. 607. apud

*Rosweyd.*

<sup>r</sup> *Ruffin.* ubi su-

pra. lib. 3. n. 31.

pag. 503.

<sup>s</sup> *To.* 1. lib. de

*Moribus Ec-*

*clesiæ.* c. 31.

<sup>t</sup> *S. Aug.* ubi

supra. cap. 33.

<sup>u</sup> *Epiphanius* in

*Panario* lib. 1.

*To.* 2. hæresi. 29.

n. 5. p. 120.

<sup>x</sup> *Ruffin.* ubi su-

pra. lib. 2. c. 7.

pag. 464.

<sup>y</sup> *Vbi supra.*

<sup>z</sup> *Paulinus.* In

*Nat.* *Fœlicis.*

of

<sup>c</sup> L. de J. jun.  
c. 10.

of the night. The Churches reason for which, is intimated by *Tertullian*<sup>c</sup> : because Saint Peter then went up into the Temple : *Act. 3. 1.*

<sup>d</sup> *Tertull. ibid.*

<sup>e</sup> *Lib. Advers. Psych. cap. 17.*

<sup>f</sup> *Lib. de Pallio. cap. 4.* Where see, the excellently learned *Salmasius* notes : what this dry diet consisted of.

<sup>g</sup> *Ambros. Comment in Ephes.*

μ

Nor will I urge that *primitive* practice, of forbearing all *broths*, and wine : yea and all *juicie fruits*, in their fasting dayes. These they called *Xerophagia* ; or *dry-feeding*. Our dry diet (sayes *Tertullian*<sup>d</sup>) is voyd of all *flesh-meates*, *broth* and *moyst fruites* : that so we might neither eat nor drinke, any *wynnesse*. These feedings upon the *dryest*, and least *juicye meates* : the severe *Christians* borrowed from the *Romans* dieting their *Champions*, in this order. So *Tertullian*<sup>e</sup>. *Saginantur pugiles qui Xerophagiis invalescunt*. *Champions* are thus fed : who waxe strong by their feeding upon dry things. And this he otherwhere<sup>f</sup>, calls *Arida Saginatio* : a battning upon dry diet. I doe verily well perceive by *Tertullian* ; that this *hardship*, of *dry diet*, was much censured in those *Ages* : even by the then pure and strict *Roman Church*. For (to say truth) our *Northerne Europaean* nations ; were ever more *carnall-stomackt* : then the *Camaleon-Easterne* people. One of those *Mortifiers*, would have starved ten *Spaniards*. Their examples, therefore, (especially in that high severity) I produce rather for *Admiration* then imitation : even that wee may see, what wonderfull abilities, God gives, now and then, unto *Endeavorers*. Tis a true one of Saint *Ambrose*<sup>g</sup>. *In quo quis animum intendit, in eo accipit donum ; that way a religious heart, bends his mind ; hee receives a Gift from God All-mightie, to goe thorow with it.*

<sup>h</sup> *Clem. Alexan. Pedagog : l. 2. c. 7. pp. 141. and 142.*

But though this severity of *broath-lesse*, and *juyce-lesse* dyet, in their solemne *Fasting dayes* ; hath beene censured in *Montanus* : yet me thinks ) tis farre stranger which I find uncensured in *Clemens Alexandrinus*<sup>h</sup>. Namely, that  
Orthodoxe



orthodoxe Father, reprehends these *broaths*, even in the old *Ἀγάπη*, or *Christian Feasts of Charity*, as the Apostle calles them <sup>c</sup>. *Ἀγάπην πρὸς τοῖς ἀδελφοῖς καλεῖται αἰδοῦσα γλῶττι κακῶς ὁμιλοῦσα* <sup>c</sup> Iude ver. 12.

*πρὸς τὴν καὶ ζῶντων ἀποπνέουσα. &c.* Some (saith he) with an over-liberall tongue, dare to stile such dinners, as smell of the steeme of meats and breath: by the name of that Feast of Charity. disgracing and defiling that sacred feast, with I know not what flesh-pots, and liquid messes. Hard doctrine this were, for our Ages: who like the flesh-pots of Egypt, a great deale better.

As for strange examples, of extream long fasting; rather then venture my credit with you, in not being beleaved: I referre (those that please) to seeke for them in Palladius <sup>d</sup>: in St. Gregory Nazianzen <sup>e</sup>: in St. Augustine <sup>f</sup>, in St. Hierome <sup>g</sup>: in Ruffinus <sup>h</sup>. All which lived early in the fourth Age or Century; after our blessed Saviour: full 1200 yeares agoe, the youngest of them; and none of them Papists.

I might here encrease your admirations, by giving strange examples of that *Soveraignty* by them exercised, over their owne appetites: which St. Gregory Nazianzen <sup>i</sup>, and divers other Fathers, call the greatest delicacy. strong arguments of that longing desire they went withall, to mortifie all affections in them. Which was so zealous, that some of them would eat nothing, which had passed the fire; either by baking, boyling, roasting, or the like. As Macarius, Apollo: and divers others, in Palladius <sup>a</sup>, Ruffinus <sup>b</sup>. The same Father likewise tels of some, that ate nothing but Meale mingled with water. Yea one of them (if he abuses not his Reader) would of purpose let his meale grow a little sowre or musty; even to flat the tast: that his hunger might not be tempted with the savourinesse, to desire another mouthfull.

<sup>d</sup> Palladius Hist. Laus. cap. 20. in Macario pag 60.

<sup>e</sup> Nazianzen Carmine 47. ad Hell. n pro Monachis. pag. 107.

<sup>f</sup> August. Epist. 86. ad Casulan. pag. 132. E. et l. de moribus Ecclesie, cap. 33.

<sup>g</sup> Hierome, in vita Hilarionis.

<sup>h</sup> Ruffinus in vitis Patrum: sepe.

<sup>i</sup> Nazianz. Orat. pro Basilio.

<sup>a</sup> Palladius. cap. 19. pag. 55. & c. 52. p. 138.

<sup>b</sup> Ruffin. in vita Apollinis. & sepe, apud Rosweyd. de vitis Patrum.

## 3. Their Mortifications by Apparrell.

Math. 10. 10.  
Mark. 6. 8, 9.  
Luke 10. 4.

In Matth. 10.

Salmas. in No-  
tis ad Tertull. de  
Pallio.

Zach. 13. 4.

2 Kings 1. 8.

Heb. 11. 37.

The *Habite* of the severest *Professors*, (even for 300 or 400 yeares after our *Saviours* time) was the very same, by our *Lord* appointed to his *Disciples*. 'And that was, To weare but *one coate*: no *shoes*, but *Sandalls*: over all which, a *Mantle* (like the *Irish*) is to be supposed; though the holy *Text* makes no mention of it. The *coate* was of the fashion of our *Albe* or *Surplice*, and so put on. This they ware not upon the *bare*; but over a *Shirt*. The fashion of the times, was to weare two of these *coates* at once; and that for *warmnesse*: which is yet forbidden to the *Disciples*. *Cassian* indeed tells us, that these severe *mortifiers*, were in some cold Countries dispenced withall, to weare two coates. but this, by way of favour, onely. so also does *St. Hierome* in *Math. 10*<sup>d</sup>. The usuall garbe of the *Apostles* wearing the *Mantle*; was to fling one lappet of it, under the *right Arme*: and back againe, over the *left shoulder*: and so to leave the right arme bare. This was the very *habite* of the *Cynick Philosophers*: as I learne by that curious *Master-Critick*, 'Salmasius; of all men best skilled in old habits. Excepting onely, that the *Disciples* were forbidden a *Scrip*: in which, they were meanly accommodated then the *Cynicks*. The *stuffe* of the *Mantle*, was *course*, and *rough*. The *Baptists*, was of *Camells haire*; *shaggie*. For *rough* indeed, was the usuall, and distinguishing wearing of the old *Prophets*: as appeareth by that of *Zachary*<sup>a</sup>, from the *roughnesse* of his *habite*; not from the *Esaw-nesse* of his *skinne*: was *Eliab* call'd a *Hayrie man*: and knowne to be a *Prophet* by it<sup>b</sup>.

The *covering* for their *head* and *neck*: was a good honest *Sheepes-skin* or *Goat-skin*; with the *Fell* on it. as wee reade, *Heb. 11. 37*. 'And this is that, which our *English Translation*



*Translation* calls *Eliabs Mantle* : which indeed was his *Hoode*. This was it, which he threw upon *Elisha* at first : and which afterwards *Elisha* tooke up, at the *Ascension* of his *Master*. Cleerely does *Clemens Alexandrinus*, *Pædagog*, l. 2. c. 10. call it a *Sheepes-skin*. *υαλοῦτι δὲ ἐρχέτο Ηλίας ἐν θύμῳ*. *Elias* came in a hood of *Sheepes skin*<sup>d</sup> : And so does Saint *John, Chrysostome*<sup>e</sup> : *Ἐλισσαῖος δὲ διὰ μίλωνος, λαμβάνει τὴν χλαῖν* *E-*  
*lisha* received grace, by a *Sheepeskin*. This *Melota*, is by *Cassian*<sup>f</sup> intimated, not onely to be the ordinary and ca-  
*nonicall* wearing of these *Primitive mortifiers* of *Egypt* ;  
 successours to the *Disciples* of *St. Marke* : but also the  
 reason is by him given, out of *Hebrewes* 11. 17. *They wan-*  
*dred up and downe in Sheepe-skins, &c.* yea the end, is also  
 there allcaded : the wearing of a dead beasts skinnie, be-  
 ing to put them in minde, of their being *dead unto the*  
*world*. Now as *Cassian* intimates, that the *mortifiers* of  
 the *New Testament*, received this *habite* from those of the  
*Old* : so is it to this day continued. in the *Hoods* of *skins*,  
 I meane, of our *Batchelors* and *Masters*, of the *Vniuersi-*  
*ties* : the shape of the old *Melota*, being neerely also in  
 that *hoode* continued. *Pagnine*<sup>g</sup> notes, that *אֲרָר*, (the  
 word used for *Eliabs Mantle*) sometimes signifies *pallium*  
*pilosum*, a *hayrie habite*. Also that it was the badge or pro-  
 per wearing of the *Prophets*. which, in the last place, hee  
 derives from *אָרַר*, *Adar* ; to *magnifie*. and *אָרַר*, hee  
 translates either *Pallium*, or *Magnificentia* : a *Hoode*, or  
*Magnificence*. And this is the use of it, now a dayes : tis  
 the badge of distinction, magnificence and honour, of those  
 that take degrees in *Schooles*. The wearers, notwithstanding,  
 either in the *Hoodes* of our *Vniuersities*, or in the  
*Roabes* of our *Courts of Iustice*, or of our *Parliaments*, (all  
 which be of *skinnies*, and from hence derived) are secretly  
 therewithall admonished ; to remember their mortifi-  
 cation,

*Chrysost. in*  
*Acta : Homil.*  
 4. p. 41. And  
*Hierom. Epist.*  
 28. *Melota.*  
*reliquis in terris*  
*Cassian. de In-*  
*stit. lib. 1. cap. 8*

*Pagnine in*  
*אֲרָר*

The *Septuagint*  
 translate it by  
*υαλοῦτις*.

cation, together with their magnificence.

Now to our *Athenian Graduates*; may that mortifying concept of the old *Athenians*; not unseasonably be applied. who though the better sort of them, were an imbroydered coate, called *πράβυλον*; yet they bepaynted this, with *Grashoppers*: even to remember them of the earth they were taken from<sup>n</sup>. Honour, had ever neede of some remembrancer for to humble and to mortifie it. And this was our Fore-fathers intention; in making the hoodes of *Graduates*, of *Proctors*, and of *Iudges*; of *Morticinia*, or dead beasts skinneres.

Clemens Alex.  
Pedagog. l. 2.  
cap. 10. p. 199.

See Clem. Alex.  
Pedagog.  
lib. 2 cap. 10. &  
cap. 11 lib. 3.

Abdias in A-  
postolica Historia.  
pag. 96.

Mark. 6. 9.

Clem. Alex.

Pedagog. l. 2. c. 11.

Acts 12. 8.

Pedagog. l. 2.

11.

Now for the ordinary colour of their garments; in the more mortified sort, it was that of the naturall wearing of the *Sheepe*, undyed. White was a gay colour, in those Ages: which therefore *Clemens Alexandrinus*, ° would not have *Christians* make to shine, with the *Fullars Art*. *Abdias Babylonius*, therefore, shewes himselfe but a forger: to trick up *St. Bartholmew the Apostle*, in a coate studded with purple: and in a mantle with foure gemmes; one at each corner P.

And whereas our blessed Saviour had forbidden *Shooes* to his *Disciples* 9: he was herein also obeyed by the primitive Mortifiers. Yea, *Clemens Alexandrinus* ° tells us out of that speech of *St. Iohn Baptist*, whose *Shoo latchet I am not worthy to unlose*; meaning it of our Saviour: that our Lord himselfe weare but very meane *Shooes* or *Sandalls*. For they were *Sandalls*, which were thus bound on with *Latchets*. So much (and the *Apostles* obeying and imitating their Master in it) wee know by the *Angells* speech unto *St. Peter*, *Binde on thy Sandalls* 1. Meere Soles, tyed on with strings. *Clemens Alexandrinus*, hath a chapter ° of the *Shooing*, of the primitive *Christians*: Where he sayes, ἀνδρὶ δὲ ἐν μάλα ἀπρόσῳ, ἀνυποδησία. *Twas a very comely fashion,*



*fashion, for a man to be barefooted; And for Asceticks, he, by and by, avowes it to be the best way to be barefooted.*

*Yea Tertullian* <sup>u</sup> *is so severe; as to call both Shoes and Sandals, Immundissimam pedum tutelam, a slovenly stinking defence of the feet: affirming it farre better for the feet to be at liberty, though in the cold: then to be put in the Shoe-makers stocks. Clemens Alexandrinus affirmeth Eliah to have gone bare-footed. Saint Gregory Nazianzen makes Goers barefoote, to be imitators of Apostolicall spirited people* *πόδες γυμνοί, καὶ τοῖς ἀποστολικῶς ἐπόμαιοι.* *Saint Augustine* <sup>x</sup> *commends the valiantnesse of his Alipius; who in the taming of his body, did weare the frosty earth of Italy, with his bare feete. Yea the Primitive Egyptian Mortifyers, concluded Shoes to bee forbidden by our Lord y. as for Sandals, they forbore them too, when they came to Gods house: never wearing them but in their Iourneyes, Sicknesse; or extreme hote, or cold weather.*

*Tertull. l. de Pallio. c. 5. Præstat esse Nudipedem, quàm vincipedem.* which conceit I also find in *Clemens Alexandrinus*, in the place last quoted: in his alluding *ὑποπόδιον*, to *stoddy* To be shodd, is to be bound. So was the conceipt of the times.

<sup>x</sup> *Aug. Confess. lib. 9. c. 6.*  
<sup>y</sup> *Cass. de Instit. l. 1. c. 10.*

By these particulars, may you guesse, at the garb and severity of Apparrell; in our primitive Mortifiers. these Apostolicall spirits, would put on nothing that was either soft, or bewtifull, or rich, or fashionable: even nothing to please the flesh withall. yea, purposely with Saint Iohn Baptist, refusing the softnesse of wooll; for the harsh roughnesse of Cammels hayre: as Clemens Alexandrinus sayes of him <sup>a</sup>.

<sup>a</sup> *Loco citato.*

Now all this thinne diet and Apparrell, if it mortified not enough; they abated of it. Domabote, Aselle; *Ile tame thee, thou Asse*; said one of them to his body. *Minuam cibos; Ile take away thy provander, if that pricks thee.* Yea they added Sackcloth, to their bare flesh: as Clemens Alexandrinus <sup>b</sup> sayes, the Prophet Esay did. They would also lye upon the ground: Stand on their feete many howres together, even to wearinesse. Yea goe in

<sup>b</sup> *Clem. Alex. Pedagog. l. 2. c. 10.*

*St. Tertullian l. de Pallio c. 5.*

to the cold *water*, to quench evill concupiscence in them. All these practises, are so common and so ordinary, in Saint *Athanasius*, Saint *Hierome*, *Palladius*, *Rufinus*, *Theodoret*; and in all those that have written the *lives* of those renowned *Ancients*: that I thinke it lost labour, to be too *curious*. Yea and that it may appeare a little *ambitious*; to quote all the places for them. Suffice it to know, that these *men*, and things in them; were written and commended, by such severall *Authors*: as, in other things, were Adversaries to one another. namely by Saint *Hierome*, on the one side: and by *Rufinus* his *Antagonist*. as also by *Palladius*; a friend unto *Rufinus*: and for that reason, unfriendly enough unto Saint *Hierome*<sup>c</sup>. Yea people severally affected in point of *Religion*: did yet agree in their *Admirations* of these *Mortifiers*. And thus have I delivered something, concerning their *Mortifications* by day. examine we in the next place, their religious passing over of the *night*.

## 2. *Mortifications by Night.*

This distinguish I, into the severall *Actions*; which themselves did.

### I.

The first part whereof, I make to be their late *watchings*: both by *precept* and *example*; so often by our blessed *Saviour* recommended unto his *Disciples*.<sup>d</sup> and by them, to us. <sup>e</sup> whereupon, I was in *watchings oft*, saith our *Apostle*<sup>f</sup>. Yea, the *Preaching* was continued untill midnight<sup>g</sup>. *Clemens Alexandrinus* advises *Christians* to practise the Art of *watchfulness*: and by exercise, to gaine upon their *drowsinesse*.<sup>h</sup> Yea good *watchers*, he compares to *Angells*: which (saith hee) wee call *εγρηγυρες*, *watchmen*. Late *watchings*, to pray, meditate, and reade: we finde so highly extolled in the *Fathers*.

2. They loved to lye hard. The professed *Mortifiers*, had

<sup>c</sup> See *Pallad. in Hist. Lausiaca.* 6. 78. and the Note upon it.

<sup>d</sup> Matt. 13.

33, 37.

<sup>e</sup> 1 Thes. 5. 6.

<sup>f</sup> 2 Tim. 4. 5.

<sup>g</sup> 1 Pet. 4. 7.

<sup>h</sup> 2 Cor. 11. 27.

<sup>i</sup> Acts 20. 7.

<sup>j</sup> Clem. Alex.

<sup>k</sup> Pedag. 1. 2. c. 9.



had no other *bed*, then the *ground*, or a *matt*: which is frequent in *Palladius*, and *Ruffinus*. *Clemens Alexandrinus* <sup>i</sup> *ibid.* Where see more of his directions for lodgings. commends *hard lodging*: which by a pretty word, hee calls the naturall or kindly *Schoole of digestion*.

3. They rose to pray, nightly: which was expected from all *Christians*. We must rise many times, out of our bed to pray, and praise God: sayd *Clemens Alexandrinus* <sup>k</sup>. This was *Tertullians* argument, to *Christians* to eat but moderately at their *Love-feast Suppers*: as being to remember, that God was by night to be worshipped<sup>l</sup>. And otherwhere <sup>m</sup>, hee twice mentions rising a nights: and that as well to *private devotions* as to the *Church prayers*. *Minucius Fælix* also, mentions *occulta et nocturna Sacra*; *private prayers by night* <sup>n</sup>. And *Iustinian Martyr* <sup>o</sup> (before them all) speakes of praying by day and by night. For this purpose, the night was divided into *Canonick howers*; or certaine times of rising to pray-ers. At midnight will I rise to give thanks unto thee, said the man after Gods owne heart <sup>p</sup>. Marke here, that he prayed not God, lying; but used to rise and doe it. At other howers, the Saints may sing aloud upon their beds <sup>q</sup>. And the Spouse may seeke her Christ in the bed by night <sup>r</sup>: but when a *Canonick hower* comes (of which midnight was one) David will rise to his devotions. Thus did the Apostles, too. At midnight Paul and Silas prayed, and sang praises unto God<sup>s</sup>. The morning watch, was another *Canonick hower*. And this David was so carefull to observe, that he oft-times waked before it: Mine eyes prevent the night watches<sup>t</sup>. and prevent the dawning of the morning<sup>u</sup>. <sup>v</sup>

The practice of the devout *primitives*; and the *Canonick nightly howers*, in imitation of such examples observed, are so frequent; and knowne so commonly: that

\* *Francolinus*  
de *Horis Canon*  
in his first  
four Chap-  
ters.

† *Bonartius* de  
*Institut. horar.*  
*Canon. c. 19. & c.*  
\* *Hierom. Epist.*  
53. Et in libro  
adversus *Vigi-*  
*lantius.*

\* *Epiphan. Pa-*  
*narcho. Heresi* 42.  
P. 335. Refut. 35

† *Luk. 12. 38.*

\* See *Phynies*  
Epistle to  
*Trajan.*

I had rather *Francolinus*<sup>x</sup> and *Bonartius*<sup>y</sup>, should have the thanks for discussing them; then further enlarge my selfe upon them. This *Item*, I dismisse you with. That who ever despiseth these *night-devotions* of the *Antients*; shall know himselfe before-hand condemned by Saint *Hierome*<sup>z</sup> in the person of *Vigilantius* the *Heretick*: whom for this *drowzie* conceit, that *Father* new-named *Dormitantius*. wondring not a little, that the *Bishop* did not excommunicate him for it. It should appeare also by *Epiphanius*<sup>a</sup>, That *Marcion* the *Hereticke* (a hundred yeares, before this) had put off the *Night-watch*, and the devotion of it; to the *Morning*. and for gayning some colour of *authoritie*; to his *layzinesse*: had, in plaine termes, corrupted the very words of our *Saviour*<sup>b</sup>, concerning the *second* and *third Watch* of the *night*: which the *Church* of those *Ages* tooke for their *authoritie*, in their *night-rising*. I hope, now, that notwithstanding our *devotions* serve us not to imitate the *Prophets*, the *Apostles*, and the *Primitives*. yet we will forbear to take part with the old *Hereticks*, in reprehending them.

True it is, that the *nightly meetings*, or *before day-light assemblies* of the *Christians*, neere unto our *Saviours* time: were for feare of *persecution*<sup>c</sup>. But yet the *devotion* decayed not, with the *Churches* obteyning freedome: the *Ecclesiasticall Stories* of the third, fourth, and fifth hundred *Ages*; being plentifull of examples, of the *nightly processions* of the *Christians*. Yea they went from their houses in the cities; to some of their *Churches* in the field: singing *Psalmes* all the way, thorow the streets, in the hearing of the *Gentiles*. And so much of their *Ordinary Mortifications*: I come now to their *Extraordinary*.



## 2. Extraordinary Mortifications.

The *Watchings*, and *Fastings*, before mentioned; were like a *trade* of life to them; *ordinary*, and *daily*. beyond which, they learned of the *Apostle*, to make themselves suffer, or doe; some things above measure<sup>d</sup>. In wearinesse<sup>d 2 Cor. 11. 23. 27.</sup> and painefulnesse, in *watchings* often; in *hunger* and *thirst*, in *fastings* often; in *cold* and *nakednesse*. besides those things that came upon them *daily*, to fill up the rest of the afflictions of Christ in their flesh<sup>e</sup>. But I make choyce to<sup>e Colof. 1. 24.</sup> instance, onely in the extraordinary *Watchings* and *Fastings* of the devouter Primitives.

Before a greater *Festivall*; all the devouter sort of *Christians*, constantly repayred to their Churches at *midnight*. As at the *Consecration* of a Church; for example. Saint *Basil*<sup>f</sup> having two Churches (with some distance of ground, betweene) to *consecrate* in one day: the Congregation repayred to the Church hee was to come last unto, at *midnight* before. yea and *hungry* as they were (which the *Father* in his *Consecration-Sermon* takes notice of) the whole people continued their *prayers* and their *Psalmes-sings* (because the Church being not yet *consecrated*, they might have no *Liturgy* or *Common Prayers* in it) even till *high-noone*, that the *Bishops* leasure could serve to come to them. <sup>1. Their watchings extraordinary. f Basil. To. 1. Homil. in Psalm. 114.</sup>

But their observation of *Easter-Eve*, was yet more wonderfull. All that *Saturday night*, the whole *Christian* world, was gotten into their Churches: even the *Nobility* and the *Magistracy*, as well as the meanest *Commoner*. So Saint *Gregory Nazianzen*<sup>g</sup>. And among them, the word of God resounded all night: in *Psalmes* and *Hymnes*: sayes Saint *Gregory Nyssen*<sup>h</sup>. By *all night*, we meane till the first *Cock-crowing*: at which time, the holy *Primitives* brake up their solemne *Lent-fasting*. <sup>g Nazianzen. Orat. 41. h Nyssen. Orat. 5. de Resur.</sup>

<sup>i</sup> Nissen.  
Orat. 2.

<sup>k</sup> Chrysologus.  
Sermon 74.

2. Their Fastings extraordinary.

that being beleaved, to be the very precise time, of our *Saviours Resurrection*<sup>i</sup>. By this time, the *solemne* and *publike Baptisme*, (annually on *that*, and *Whitsun-Eve*, administred) was also finished. and even then, the *Congregation brake up*; and began to *rejoyce exceedingly*, for the *Resurrection* of their *Saviour*. Then also the *Bishop*, (all faint with his *paines* and *fasting*) rettyred to retresh himselfe: as *Chrysologus* hath told us<sup>k</sup>.

Most precise and levere observers, were they of the *Lenten fast*: which the whole *Primitive Church* beleaved, to be of *Apostolicall institution*. So that they had their *Saviours*, and his *Apostles* examples also; for that *strictnesse*. Yea, least their *soules* should have growne *leane*: they did *alere & saginare se*; nurse up and batten themselves (as *Tertullians* phrales are) with more *Fasting Seasons* in the yeare, then that great and solemner *Lenten* one. Yea and this, in the *middle Ages* of the *Church*, too: when a man might have expected, *Devotion* should have beene cooled. But this, because *lower* then the times *Primitive*, (which I confine my selfe to) I leave you to read in my learned friend *Filescus*<sup>l</sup>: and in the *Decrees* of *Burchard*<sup>m</sup>.

I passe by their observation of the *Wednesdaies* and *Fridaies* fast, weekly: which *Epiphanius*<sup>n</sup> (among many others) assures us to bee of *Apostolicall Institution*. Even these two dayes, the strict *old Fathers*; did yet observe with more severitie. Beyond all which, all solemner *Actions* or *Occasions* of the *Church*; were begunne with a *Fast*. When the *Church* desired *Saint Iohn*, to write his *Gospell*: the *Apostle* appointed a *Fast* for the *God speed* of it, all the world over<sup>o</sup>. When *Ministers* were to be ordeined; the *Church* fasted, and *prayed* for them: which they learned from the *Apostles* doing so, upon

<sup>l</sup> Filescus Opera varia: de quadragesima c. 3.

<sup>m</sup> Burch l. 19.

c. 5.

<sup>n</sup> Epiphan. Panario. To. 1.

<sup>o</sup> Heresi. 77. n. 6. p. 1910.

<sup>p</sup> Hierome Proemio in Mattheum.



upon the like occasions<sup>p</sup>. And hence have the *Iejunia*<sup>p Act. 13.3.</sup>  
*quatuor Temperum*, our towre *Ember weekes*; their origi-<sup>Act. 14.23.</sup>  
 nall. Adde hereunto, that he was no body in those de-  
 vouter dayes; which kept not his *Stations* or *votive*  
*fasts*: to obtaine some private blessing, for *himselfe* or  
*family*. For besides the *Wednesday* or *weekly Station*; which  
 was ordinary: the *Primitives* had *Stationes ex arbitrio*  
*obeuandas*, *Fasts* when men were so disposed: as *Tertullian*  
 intimateth<sup>q</sup>. The word was not onely taken from *Sol-*<sup>q Tertull. l. de</sup>  
*diers*; and their standing to maintaine their *Poast* or *Jejun. cap. 10.*  
*Guard*, so long time<sup>r</sup>: but was given occasion to, by<sup>r Tertull. l. de</sup>  
 that of our *Saviour*; when yee stand to pray<sup>s</sup>. Yea *Ter-*<sup>Orat. c. 14.</sup>  
*tullian*<sup>t</sup> sayes, that the Prophet *Daniel*, witherd away him-<sup>s Mark. 11.25.</sup>  
 selfe with a *three weekes Station*: or fasting and prayer.<sup>t Tertull. l. de</sup>  
 And from these *Masters*, the Church learned the *De-*<sup>Anima. c. 48.</sup>  
*vation*.

Now these *Stations* or personall set *Fasts*: they some-  
 times held at Church: beginning *Mane novo* early in the  
 morning (as *Prudentius* saith) and continuing till *Mor-*  
*ning Prayer time*. which having heard, it seemes they  
 withdrew themselves to some private corner of the  
 Church; after the *first Service*, when the *Catechumeni* or  
*unbaptized* were put out. So much *Tertullian* intimates,<sup>Tertull. l. de</sup>  
*l. de Orat. c. 14.* where hee sayes these *Fasters* did *sub-*<sup>Orat. c. 14.</sup>  
*trahere osculum*, forbear the *holy kisse*. the time for  
 which, was in the beginning of the *second Service*, or *Of-*  
*fice* for the *Communion*: immediately before the *Offering*,  
 and the *Dyptichs*. *Tertullian* meanes, that these *Fasters*  
 thinking their *Fast* would be broken, should they eat the  
*Lords body*: forbare to communicate. So these *stations*  
 were in a *Church*. in no place else, had they occasion to  
 forbear the *holy kisse*. Yet, they held them any where,  
 could they not come at Church. So Bishop *Fructuosus*

being in prison, exhorted the *Confessors* with him, *Mecum state viri*, hold a Fast with me, good people. Whereupon, when some of them desirous to receive the Communion before their deaths; as being instantly to be martyred: had for that purpose (as the manner was) offered him (being a Bishop) the *holy Cup* of wine to consecrate: *Iejunamus, ait, recusopotum. Nondum nona diem resignat hora. I hold a fast* (saith he) *and therefore refuse to drinke: for tis not three a clock yet.* So *Prudentius* <sup>z</sup>.

<sup>z</sup> *Prudent. l. Peristeph. hymno 6.*

Where you see two things. First, that *Tertullians* arguments in his booke *de Oratione*; had not yet perswaded all (if any) to *communicate*, on the day they *fasted*. and secondly, that they continued it, till after *Evening Prayer*. In which (as *Prudentius* sayes, within a few verses after) the *Church* had our Saviours example on the *Crosse*: who dying at that hower, refused to drinke, though hee thirsted.

And these were the *mortifying devotions*, of the *Prophets* or *Apostles*, first: and afterwards, either of the whole Church *primitive*; as were some of them: or else of divers professed *mortifiers*: who continued al of them. yea, the *Church Catholick* was so famous for these *devotions*; and oftentimes so *miraculous*: that even the very *Heretics*, (either for *vaine-glories* sake, or to procure the more *reverence* to their falsehoods) would not omit to contend with the *orthodoxe Christians*, in them. The *Arrians* <sup>a</sup> hereupon, eeked out their *Lent*: by adding another *weeke* to it. *Montanus* became so vehement a *Patrone*, for *Chastity* and for *Fasting*: that his zeale turn'd into *fury*; and became part of his *heresie* <sup>b</sup>.

The impious *Pelagius*, was highly esteemed for his *austere* life; as appeareth by St. *Augustine*, and S. *Chrysostome* <sup>c</sup>. The *Manichees* also, drew many *Disciples* and *Admirers*

<sup>a</sup> *Anastasius Nicenus: apud Filefac. de Quadragesima. c. 7.*  
<sup>b</sup> *Hierome, in Matth. 9. Alii.*  
<sup>c</sup> *August. l. de peccat: meritis & remiss. & Retract. lib. 2. cap. 33. \**  
*Chrysost. To. 4. Epist. 4. ad Olymp. in fine. p. 751.*



Admirers to them; by their shewe of *chastity* and severe *continencie*: sayes St. *Augustine*<sup>d</sup>. Yea, and which I most admire; even the *Macedonian* hereticks, that denied the *Dietie* of the *Holy Ghost*: are very much commended by St. *Gregory Nazianzen*<sup>e</sup>; for their *watchings*, *Fasting*, frequent *Prayers*; and all other *exercises* of devotion.

<sup>d</sup> Aug. l de Moribus Ecclesie. c. 1.

<sup>e</sup> Nazianzen.

### 3. Enjoyed Mortifications.

'Twere farre beyond the patience of a *Sermon*; to bring in what would fill up a *volume*. even the *Rules* and *examples* of such *Penances*, as by the *Church primitive* were imposed upon *offenders*. Let it suffice to have noted thus much; that for the most part they were no other, then what wee have before spoken of: even such as the *devouter* sort, exacted of themselves dayly. For by what meanes, better, should some be *reclaymed* from *ill doing*: then the selfe same, by which others had been kept from it? Such *hardships* they were, as helpt to *mortifie* the *Sinner*: not to make him *ridiculous*. As to make a *Priest Skull* in a *kitchen*, for a day; whom to morrow they should reverence at the *Altar*. Much lesse enjoyed they such a number or *Bead-roe* of *Prayers*, for a *Penance*: and then allowe the *Penitents* to play them away. The practise, I heare, in many *Iesuites Colledges*. Where the young *Seminaries* play at some *field* or *Garden-game*; one and thirty out (perhaps) for so many enjoyed *Prayers* or *Ave-Maries*: which the *loser* must babble over, for the *winner*. Glad is he that can *play* away his *Prayers*: and perhaps he *cursets* his ill luck, that must *pray* them.

Thus did not the sincerely *mortifying Primitives*: who tam'd their bodies, in good earnest. and that both to stay *sinne* in themselves: and consequently, to make stay of Gods *wrath* and *judgements*. And this were they so *successfull* in: that *Tertullian*<sup>f</sup> asks a bold question,

<sup>f</sup> Tertull. in Apolog. cap. 40.

*Quando non geniculationibus nostris, depulsa siccitates? When was there a drought, I pray, which by our fasting and prayer, not removed?*

2. King. 2.  
14. 15.

Where, now, is the Spirit of these *Eliahs*? Oh that we had it! not *doubled*; but even *halfe* of it: in these our delicates dayes. So farre wee are from *mortifying*, that I feare, the *Apostolicall* practise wee have heard of: some amongst us, in their hearts may censure for *Will-worship*, for *Superstition*, or for *Popery*.

*Popery*! I mislike heartily: even *all* of it: and as cordially as any man. Yea let others take heed, they doe not the *Papists* more honour then they meane them; by making this *Doctrine* to be *Popery*.

Know we, in the meane time, that the way of our living, can never breede an *Eliah* or a *David*: and if the *Age* does; Lord how hee is censured! Yea truly (mee thinks) *Religion* for the practise of it, is now so much altered: that should the *Fathers* of the *Nicene Councell*, now live againe; they could hardly discerne it for the same thing. In matters of *Faith*, indeed, and of *opinion*: We, of all *moderne Churches*, approach neere to the *Apostolically Primitive*. But for maters of practise, in denying of the world, in *mortifying*, and in exercise of *Devotion*: there wee leave them. And I wish we did no more then leave them: or that wee would leave them. and not by censuring, condemne them into our *Purgatory*; when they enjoy a place of rest, in Gods secret. The plot will never take, God knowes: of our hoping to justifie our owne *Remissenesse*, by censuring of their *Strictnesse*.

What other *mortification*, now adayes, thinke such of; as have but too much need of it: then what *Tertullian* makes himselfe pleasant with? Come, bring the *Curling-Irons*, my *Perfumes*, my *Fucus* and *Complexions*, and the  
last

Tertull. l. de  
Pentec. c. 11.



last new fashion: the richest wine, and best meate that can be gotten. And if a friend should aske, what meanes all this? Tell him, Thou hast sorely offended God, art in danger of damnation: and art in this sort about to macerate and mortifie thy proud flesh; and to reconcile thy offended God unto thee. Were not this a delicate way, thinke you, to stay a Plague, or a Drought with?

But when, indeed, you doe goe about *mortifying*: in your owne Consciences, whether is the *sincerer* way; yours, or that of the *Apostolicall Primitives*? What theirs was; you have already heard. doe but examine your owne, a little: for indeed it will not endure overmuch examining. When the *Piety* of the State, last yeare, appointed a *Fast* for the removing of these publike *Iudgements*: Did people, indeed, *Fast* as they ought? I am afraid, a man might say of divers of our *Fasters*; as the *Apostle* did, of the *Corinthian* abusers of the *Lords Supper*: that one taketh before other, his owne breakfast at home. A bitt in a morning; a draught before you went to Church; or after the *Morning Sermon*: I am afraid, too many afflicted themselves this way. What was this, but to come together for condemnation? yea, and to mocke, and provoke God Almightye.

1 Cor. II. 20.

34.

Truely, you had no reason to be confident, of turning away Gods anger, by such *fasting*: which they, perhaps, were *conscious* enough of; that rather trusted to *preaching*, then to *fasting*. and esteemed not the *Fasting*, and the *Prayers*: but the *Sermon*, to bee the *holiest* meanes to appease God withall. yea and without a *Sermon* (of what *Theme* soever it were, and how ever full of *vanities* and *uncharitable censurers*: But without a *Sermon*; the increase of the *Sicknesse* is doomed: and the *weekly Bills* produced, for the prooffe of it. But have they no surer

2 Pet. I. 19.

*word of prophecy* : What if the *decrease* of the *Sicknesse* (blessed be God for it) should be retorted on them, now that there are no *Sermons*. Wert not an *uncertaine* Argument : and hath not theirs, prov'd as *uncertaine* : But how came they of Gods *Closet*, trow : Well ! the *Apostolicall Primitives*, knew no such *Doctrine*.

*Preaching*, indeed, is a blessed meanes : and God ever encrease *sound Preaching*. but tis cleane another thing, from what should *mortifie*. namely, as of *it selfe* ; and as *Fasting* and *praying* doe. The use of it is, to *teach* you how to *mortifie* : which I hope you are not so *dull* Hearers, as to need at every *Sermon*. for when, then, will you *practise* ? The *Sermon*, besides, was added for your *entertainment*. even to *hold in*, peoples *wandring thoughts* : and to *hold up* their *devotions*. A *bad*, or too long a *Sermon*; might indeed *weary* the *Auditory*; make them *fast* longer then they would doe : and so *mortifie* them, those wayes. which yet were but a *passive*, not an *active mortification*, in the Hearers. And this way, if this *Sermon* of mine hath mortified the *Auditory* : it is the *properer* for the *Theme*. Perhaps it hath done that by *tediousnesse* : which it could not doe by *perswasion*. God worke that, in his good *degree*, and *time* ; afterwards.

He grant us *grace*, in the meane time ; that we may cut off our *Sinnes* by *mortification* and *repentance* : and prevaile with his *Mercy*, by our *Prayers* ; for the removing of his heavy *Iudgements*. Amen.

FINIS.



C 25129  
30705

REPRODUCED FROM THE COPY IN THE  
**HENRY E. HUNTINGTON LIBRARY**

---

FOR REFERENCE ONLY. NOT FOR REPRODUCTION